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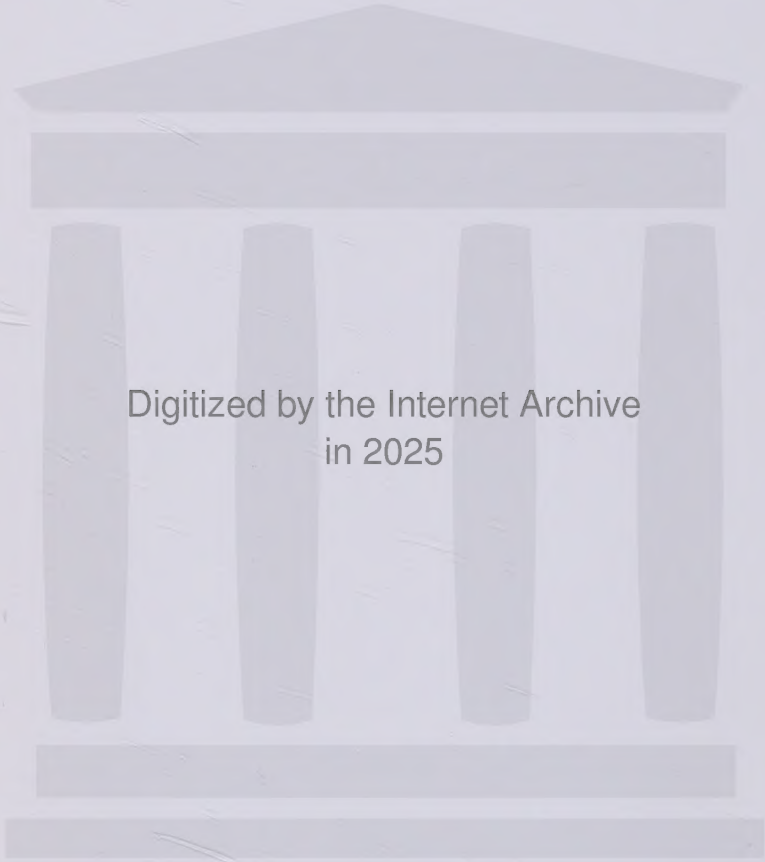
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LAST WORDS

OF FAMOUS MEN

BY

BEGA

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CONTENTS

PREFACE		*Page* 7
SECTION I	—RELIGION Founders of Religion: Religious Teachers: Religious Examples	11
SECTION II	—AUTHORITY Monarchs: Statesmen: Ecclesiastical Statesmen	29
SECTION III	—ACTION Political: Military: Explorers	53
SECTION IV	—THOUGHT Philosophy: Science: Art	71
SECTION V	—SERVICE Philanthropy: Healing: Invention	99
SECTION VI	—MANAGEMENT Law: Education: Business	111
SECTION VII	—MISCELLANEOUS	119
CONSIDERATIONS		127
INDEX		143

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PREFACE

I DO not know whether such a collection of notable words, in general the last utterances of notable men on the threshold of the grave, has been hitherto made or published. The only instance of the kind that I have myself encountered occurs in a chapter of Mr. Smiles's *Life and Labour*, where a somewhat unassorted series of sayings is jotted down apparently with the object of showing how easily death is faced by men of distinguished work in the world. My purpose is of a different nature. I think that in these confusing days some such task as I have attempted might be useful or even profitable for various reasons to be eventually considered in conclusion.

In the first place, however, I would indicate the lines upon which I have proceeded and the limits within which I have been content to remain. The classification adopted is purely arbitrary. I do not pretend that it is necessarily the best; but at least it is tolerably representative of the principal departments of human activity in the progress of the world's history. Certainly the question may be raised whether a classification according to the nature of men's position and work is for this purpose preferable to one based upon their personal character and temperament. The former, however, has the advantage of clearness and comparative simplicity while avoiding the labyrinth of more or less doubtful discrimination which the latter would involve, and accordingly I have chosen it. The particular examples which I have selected under each heading must obviously be capricious. It might have been better to confine myself to some particular period or country, though, even then, the difficulty of selection would still remain; but, having decided upon a more comprehensive survey of the subject, such as is more likely to be serviceable for purposes of comparison, I could do no more than fix upon certain leading types in each particular section. No doubt in some cases the names given might fall equally well in two or more of the divisions adopted;

but after all criticism on this point is of secondary importance provided that such instances are sufficiently strong types of the category in which they are located, while I have added at the end a miscellaneous collection to provide for certain less pronounced types whose careers are yet of some general interest.

It is also desirable that the names given should be such as are generally familiar, so that most readers would have some knowledge of their lives and characters, as it was not my plan to give any account of them, nor even of the circumstances under which the words recorded were uttered. The length of illness and nature of death have an important bearing on the value of the words; but they, as well as the life history, must be assumed, a violent death alone being distinguished by red letterpress. Such a distinction may well mark the utterances of men in full vigour of body and mind. Otherwise I have strictly confined myself to the dates of birth and death to assign the period of existence and the age at death, with the authority for my information. Naturally the great of our own country predominate; but I have endeavoured to secure a fair representation of others, while, if Eastern races and religions are deficient, I can only say that it seemed best to keep in the main to the European and Christian current of civilization. I would add, too, that if certain prominent names are absent, it is because I have been unable to discover any detailed record of their last days.

As regards the authority for the last words in any particular case, I do not assume any responsibility for it, nor do I pretend to any critical zeal in verifying its accuracy or final inspiration. In the majority of modern examples I have consulted such standard biographies as were available; but in ancient and mediæval instances I freely admit having accepted the assertions of a great variety of authors in general histories as well as in particular studies as it was not my intention to undertake the somewhat thankless task of examining old volumes or original documents with a view to scientific correctness. Let it be

granted that this collection of sayings is taken at second hand, or third or more so far as that goes, what then? In a question of historical fact no doubt we cannot be too careful to throw the fullest and most searching light obtainable upon all its aspects, though even then I am a little sceptical personally as to whether final truth is arrived at. There are too many lying spirits abroad in this world, while in any case the motive powers of action, the hidden subtle springs of human nature, too frequently defy analysis. Nor in a matter of this sort do I profess to rely implicitly upon reported sayings, seeing how liable they are to be garbled or exaggerated by interested observers, perhaps wilfully to serve a purpose, more often unconsciously by sheer force of admiration or by process of constant repetition. To pronounce a judgment upon conflicting literal versions becomes practically impossible; we might well rest content to discard obviously fallacious ones, though possibly not always without regret when we see how many heroic legends of the past are discredited in the learned critic's dissecting-room. It is this—the solemn worth of the words rather than their literal accuracy—that appeals to me, and if their reasonable probability may be conceded, so far at least as they accord with what we know of the speaker, however garnished, however invested with romantic colouring, they suffice for my purpose as attestations of the closing thoughts of great men. Only when such words have been deliberately perverted to advance the claims of political or religious party are they to be entirely repudiated, and I trust that nothing has been included herein which is liable to suspicion of such treatment. I have made this much clear merely to disarm carping criticism, and if still the reader is not satisfied, I can only point out that in the most elaborated biography, even of our own times, we are dependent upon what the intimate friends or relatives of the dead elect to publish, and their authority is final.

As I have said, my original plan was to collect the actual last words recorded of certain selected types, rein-

forced with noteworthy utterances in the closing days of their existence. But in many desirable instances I have been unable to find such definitely recorded, though the account of their illness and death is otherwise tolerably complete. It is intelligible that with some natures the details of the death-bed scene are reckoned too sacred for circulation. I have therefore been content occasionally with an epitome of the ultimate state of mind, and sometimes I have chosen extracts from last letters or publications (especially poems), while, to give variety to the work, a few quotations from speeches on notable occasions such as withdrawing from public life have been inserted. Wherever necessary these have been prefaced by a brief explanation. But in all cases my principal aim has been to indicate the cast of thought, the tendency of its resolve, when the life labour is drawing to an end, and so far as that is possible in so concise a form, I have endeavoured to achieve it. To plead the measure of success these words must now speak for themselves.

NOTE.—These extracts were compiled some years ago, and it is too late now for me to think of bringing them up to date. So they may conveniently close with the nineteenth century.

LAST WORDS

SECTION I

RELIGION

WHATEVER classification may be adopted, there is one difficulty bound to remain, i.e. the deciding upon an order of precedence. If, however, it be understood that no assignment of value is necessarily implied, each department of human work being fitly essential to the welfare of the race, this question of precedence becomes of minor importance and I only refer to it to briefly explain why religion has the first place in the series. I take the term in its fullest and widest sense as dealing with man's theory of the Universe and his relation with the Eternal. As such it is an indispensable and common possession of mankind, and whatever form it takes, whether it be conscious or unconscious, positive or negative, still it remains the foundation of all noble achievements, the motive power of all lofty aspirations. However debased or perverted, the instinct still points true to a supreme source of an immutable distinction between good and evil, while, charged with divine wisdom, leading onward to the absolute Ideal of perfect order, it must inevitably stand before whatever is relative and imperfect. Yes! even though it be imperfect itself, seeing that it is liable to human error. No doubt, thus ..tated, many philosophies might be included under this heading; but, on the whole, it is as well to retain conventional definitions and deal here with the great religions of the world and chiefly with the records of Christian teaching and example, seeing that the higher should properly comprise the lower.

(1) Founders of Religion

Moses: *b.* 1571; *d.* 1451 B.C.

"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."

"There is none like unto the God of Jeshurun, who rideth upon the heaven in thy help and in his excellency on the sky. The eternal God is thy refuge, and underneath are the everlasting arms; and he shall thrust out the enemy from before thee; and shall say, Destroy them."

Deuteronomy xxxiii.

Lao-Tse: *b.* 604 B.C. (Tao-ism).

From his *Tâo-Tih-King* (*Thoughts on the Nature and Manifestations of God*)—"God (the great Everlasting and Infinite First Cause from whom all things in heaven and earth proceed) can neither be defined nor named. For the God which can be defined or named is but the Creator, the great Mother of all those things of which our senses have cognizance."

"He who knows God does not talk about Him."

"A wise man may not be erudite, whilst he who is erudite may not be wise." *Alexander.*

Confucius: *b.* 551; *d.* 478 B.C.

Conclusion of Analects—"Without recognizing the ordinances of Heaven, it is impossible to be a superior man."

"The great mountain must crumble
The strong beam must break;
And the wise man wither away like a plant."

"I am a man of Yin and last night I dreamt that I was sitting with offerings before me between two great pillars. No intelligent monarch arises; there is not one in the empire that will make me his master. My time is come to die."

And in a few days he died, in silence and disappointment; without prayer, without apprehension. *Legge.*

GUATAMA (BUDDHA): *b.* 500; *d.* 420 B.C.

His last address to the members of his Order—"O Mendicants! thoroughly learn and practise and perfect and spread abroad the Law, thought out and revealed by me, in order that this religion of mine (this purity) may last long and be perpetuated for the good and happiness of the great multitudes, out of pity for the world, to the advantage and prosperity of gods and men. . . . My age is accomplished, my life is done; leaving you, I depart, having relied on myself alone. . . . Whosoever shall adhere unweariedly to this Law and Discipline, he shall cross the ocean of life and make an end of sorrow."

To his pupil distressed at losing him—"O Ânanda! do not weep. Have I not told you that we must part from all we hold most dear and pleasant? . . . persevere and you too shall be quite free from this thirst of life, this chain of ignorance."

"Work out your salvation with diligence."

Rhys Davids.

JESUS CHRIST: *d.* 33.

"Father forgive them; for they know not what they do."
"To-day shalt thou be with me in Paradise."
"My God, my God, why hast thou forsaken me?"
"Father, into thy hands, I commend my spirit."
"It is finished." *The Gospels.*

MAHOMET: *b.* 570; *d.* 632.

"The choice is given me either to remain in this world to the end of time, in the enjoyment of all its delights, or to return to the presence of God; and I have chosen the latter."

"Much easier is it to bear punishment in this world than throughout eternity."

His last address—"I return to him who sent me and my

last command to you is that ye remain united; that ye love, honour and uphold each other; that ye exhort each other to faith and constancy in belief and to the performance of pious deeds; by these alone men prosper—all else leads to destruction. . . . Death awaits us all; let no one seek to turn it aside from me. My life has been for your good; so will be my death."

"Oh Allah! be it so! among the glorious associates in paradise." *Washington Irving.*

(2) Religious Teachers

Solomon: *d.* 992 B.C.

"Fear God and keep his commandments; for this is the whole duty of man. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." *Ecclesiastes xii.*

St. John the Divine: *d.* 100.

"Little children, love one another." *Legendary.*

St. Polycarp of Smyrna: *b.* 70; *d.* 155.

On being bid to revile Christ—"Eighty and six years have I served Him and He hath done me no wrong. How then can I speak evil of my King, who saved me?" *Farrar.*

St. Chrysostom: *b.* 347; *d.* 407.

"Glory to God for all things. Amen." *Farrar.*

St. Augustine of Hippo: *b.* 354; *d.* 430.

"I have but one prayer to God amid these calamities, either that He would free this city from the enemy, or, if not, that He would make His servant strong to bear His will, or at least that He would take me to Himself from this world."

"Into Thy hands, I commend my spirit." *Farrar.*

THE VENERABLE BEDE: *b.* 673; *d.* 735.

He died dictating his last work (a translation of St. John), for said he, "I would not that my pupils should read what is false and after my death should labour in vain."

His pupil Cuthbert said—'Dearest master, there is only one sentence left to write.'

"Write it quickly."

'It is finished now.'

"Thou hast well said 'All is finished now.' Glory to Thee, O God, Father, Son, and Holy Ghost." *Green.*

ST. THOMAS AQUINAS: *b.* 1225; *d.* 1274.

"Be assured that he who shall always walk faithfully in His presence, always ready to give Him an account of all his actions, shall never be separated from Him by consenting to sin."

To one hoping that he would live to do great service at the Council of Lyons—"I have begged of God, as the greatest favour, to die a simple religious man, and I now thank Him for it." *Alban Butler.*

JOHN WYCLIF: *b.* 1320; *d.* 1384.

His last reply to a summons to Rome—"I assume that as Chief Vicar of Christ upon earth, the Bishop of Rome is of all men bound to the law of Christ's gospel. Now Christ, during his life upon earth, was of all men the poorest, casting from Him all worldly authority. I deduce from these promises, as a simple counsel of my own, that the Pope should surrender all temporal authority to the civil power and advise his clergy to do the same." *Green.*

JOHN HUSS: *b.* 1369; *d.* 1415.

Condemned at the Council—"See how these Bishops expect me to abjure: yet I fear to do so, lest I be a liar in the sight of the Lord." *Creighton.*

"I write this in prison, expecting to-morrow to receive sentence of death, full of hope in God that I shall not swerve from the truth."

Urged to recant at the stake—"In the truth of that gospel which hitherto I have written, taught and preached, I now joyfully die."

"Kyrie Eleison." *Encyclopædia Britannica.*

GIROLAMO SAVONAROLA: *b.* 1452; *d.* 1498.

Upon the bishop declaring, 'I deprive you of the Church triumphant and militant,' he replied, "Of the Church militant, yes; but of the Church which is triumphant, no; that does not belong to you."

"My Lord died innocent of all crime—for my sins and shall I not willingly give my soul for the love of Him?"

"A sinful man stands not in need of human praise or glorification, nor is this life a time for praise." *Madden.*

MARTIN LUTHER: *b.* 1483; *d.* 1546.

From his will—"I am well enough known in heaven, upon earth and in hell; and I am sufficiently respected to be trusted."

"When I come back from Eisleben, I will lay me in my coffin; the world is weary of me and I of the world; pray God that He will mercifully grant me a peaceful death."

"If I could fall asleep for half an hour, I think it would do me good."

Asked if he died in the faith of Christ and the doctrine he had preached, he answered—"Yes." *Tulloch.*

HUGH LATIMER: *b.* 1490; *d.* 1555.

"Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." *Tulloch.*

JOHN KNOX: *b.* 1505; *d.* 1572.

On being praised—"Hush! hush! flesh is ower proud and needs no means to esteem the self." *Froude.*

He asked his brethren to pray "that God would put an end to his long and painful battel; for now being unable to fight as God some time gave strength, I thirst an end."

Asked if he heard their prayers—"Would God that you and all men heard them as I have heard them. I praise God for that heavenly sound."

"Now it is come." *Tulloch.*

JOHN CALVIN: *b.* 1509; *d.* 1564.

From his will—"I testify that according to the measure of grace given me, I have taught His pure word . . . yea, in all controversies against the enemies of the truth, I have employed no sophistry, but have fought the good fight in simplicity and truth."

His last address—"Let no one mar the right by subterfuge or art; let no one swerve from what is honest and just. Lastly I beseech you to pardon my weaknesses, known as they are to God and the Angels, and which, honourable sirs, I do not wish to conceal from you."

Working to the last—"Would you that the Lord should find me idle when He comes?"

"Lord, I opened not my mouth, for it was Thy doing."

Paul Henry after Beza.

Saravia, finding him deep in contemplation, asked what was the subject of his thoughts, "to which he replied that he was meditating the number and nature of angels, and their blessed obedience and order, without which peace could not be in heaven; and oh, that it might be so on earth!"

RICHARD HOOKER: *b.* 1554; *d.* 1600.

On being assured that his books and papers were safe when his house was robbed—"Then it matters not; for no other loss can trouble me."

"Since I owe Thee a death, O Lord, let it not be terrible and then take Thine own time: I submit to it; let not mine, O Lord! but let Thy will be done."

"I am at peace with all men and God is at peace with me . . . my conscience beareth me this witness and this witness maketh the thoughts of death joyful. I could wish

to live to do the Church more service; but cannot hope it, for my days are past as a shadow that returns not."

I. Walton.

RICHARD BAXTER: *b.* 1615; *d.* 1691.

On his good books being praised—"I was but a Jew, and what praise is due to a Jew?"

When dying—"Almost well."

Dictionary of National Biography.

BLAISE PASCAL: *b.* 1623; *d.* 1662.

His last 'profession of faith'—"I bless every day my Redeemer, who, out of a man full of weakness, misery, concupiscence, pride and ambition, has formed one exempt from all these evils by the power of His grace. To Him be ascribed all the glory; in myself is nothing but wretchedness and error."

"Forsake me not, O my God." *Villemain.*

One of his last acts, after long suffering, was to have himself carried from his own home rather than suffer the child of his domestic, stricken with smallpox, to be moved.

GEORGE FOX: *b.* 1624; *d.* 1690.

"Mind your Friends in England and America."

"Never heed, the Lord's presence is over all weakness and death; the Lord reigns, blessed be the Lord." *Colquhoun.*

JOHN BUNYAN: *b.* 1628; *d.* 1688.

Conclusion of his last sermon—"Be ye holy in all manner of conversation. Consider that the holy God is your Father and let this oblige you to live like the children of God, that you may look your Father in the face with comfort another day." *Venables.*

He caught his fatal chill on a journey of charity.

"Take me, for I come to Thee." *Froude.*

FRANCIS FÉNELON: *b.* 1631; *d.* 1715.

"I live no longer but for friendship and friendship will

cause my death. But we shall soon regain what we appear to have lost; in a little time there will be no longer cause to weep."

"Lord, if I am still necessary to your people, I refuse not to labour for the rest of my days. Thy will be done."

Lamartine.

EMMANUEL SWEDENBORG: *b.* 1688; *d.* 1772.

"As true as you see me before you, so true is everything I have written. I could have said more, had I been permitted."

On being offered the Sacrament—"Thank you; you mean well, but I, being a member of the other world, do not need it. However, to show the union between the Church in Heaven and on earth, I will gladly take it."

Reminded of being a sinner—"Certainly, so long as I carry about with me this sinful body."

"It is well. I thank you; God bless you." *White.*

JOSEPH BUTLER (Bishop of Durham): *b.* 1692; *d.* 1752.

"I should feel ashamed of myself if I could leave ten thousand pounds."

"In his last illness he looked to Christ as a poor sinner, and died saying he had never before had such a view of his own utter inability to save himself." *Bartlett.*

JOHN WESLEY: *b.* 1703; *d.* 1791.

"I can see nothing which I have done or proposed that will bear looking at. I have no other plea than this—Jesus died for me."

"The best of all is, God is with us."

"I'll praise, I'll praise"—"Farewell." *Colquhoun.*

SELINA, COUNTESS OF HUNTINGDON: *b.* 1707; *d.* 1791.

"All the little ruffles and difficulties which surround me, and all the pains I am exercised with in this poor body, through mercy affect not the settled peace and joy of my soul."

"I am encircled in the arms of love and mercy."

"My work is done; I have nothing to do but to go to my Father."

A member of the houses of Shirley and Hastings (1839).

RICHARD WHATELEY (Archbishop of Dublin): *b.* 1787; *d.* 1863.

On hearing the words 'our vile body' he corrected them to 'body of our humiliation,' saying—"That's right—not vile—nothing that He made is vile."

"I wish for nothing but death." *Whateley.*

EDWARD BOUVERIC PUSEY: *b.* 1800; *d.* 1882.

From his last public letter (to *The Times*)—"Idle words have to be given account of at an unerring tribunal."

His mind wandering—"By His authority committed unto me, I absolve thee from all thy sins."

Of the prayer-book—"The dear old book."

"My God." *Liddon.*

JOHN HENRY, CARDINAL NEWMAN: *b.* 1801; *d.* 1890.

On being made cardinal—"The cloud is lifted from me for ever."

From a letter—"I can't write more, for I have lost the use of my fingers."

"William! William!" *Fletcher.*

FREDERICK DENISON MAURICE: *b.* 1805; *d.* 1872.

"I am not going to *Death*—I am going to *Life*."

"The knowledge of the love of God—the blessing of God Almighty, the Father, the Son and the Holy Ghost, be amongst *you*—amongst *us*—and remain with us for ever."

Maurice.

ARTHUR PENRHYN STANLEY: *b.* 1815; *d.* 1881.

"I am perfectly satisfied—perfectly happy. I have not the slightest misgiving. I always wished to die at Westminster."

"I wish to send a message of respect to the Queen. . . . In spite of my incompetence, I am yet humbly trustful that I have sustained before the mind of the nation the extraordinary value of the Abbey as a religious, national and liberal institution." *Prothero.*

CHARLES KINGSLEY: *b.* 1819; *d.* 1875.

"It is all right—all under rule."

"No more fighting: no more fighting."

"Spare us, O Lord most holy . . . suffer us not, at our last hour, for any pains of death, to fall from Thee."

Mrs. Kingsley.

(3) RELIGIOUS EXAMPLES

ISAAC: *b.* 1896; *d.* 1716 B.C.

Jacob's blessing—"Cursed be every one that curseth thee, and blessed be he that blesseth thee." *Genesis xxvii.*

JACOB: *b.* 1837; *d.* 1689 B.C.

"I am to be gathered unto my people; bury me with my fathers in the cave that is in the field of Ephron the Hittite."

Genesis xlix.

JOSHUA: *b.* 1536; *d.* 1426 B.C.

Address to the people—"Ye are witnesses against yourselves that ye have chosen you the Lord, to serve Him. Now therefore, put away the strange gods which are among you and incline your hearts unto the Lord God of Israel." *Joshua xxiv.*

SAMSON: *b.* 1161; *d.* 1120 B.C.

"O Lord God, remember me, I pray thee, and strengthen me, only this once, O God, that I may be at once avenged of the Philistines for my two eyes."

"Let me die with the Philistines." *Judges xvi.*

ELIJAH: *d.* 896 B.C.

To Elisha—"Ask what I shall do for thee, before I be taken away from thee," And Elisha said, 'I pray thee, let a double portion of thy spirit be upon me.' And he said, "Thou hast asked a hard thing; nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so." *2 Kings ii.*

ST. STEPHEN: *d.* 33.

"Behold I see the heavens opened and the Son of man standing on the right hand of God."

"Lord, lay not this sin to their charge." *Acts vii.*

ST. CECILIA: *d.* 280.

On being told by the judge that he had power of life and death—"Not of life; but thou canst indeed be a minister of death. The power of man is but as a bladder which a needle can pierce and burst."

Mrs. Rundle Charles.

ST. ALBAN: *d. cir.* 283.

"I am called Alban by my parents and I worship and adore the true and living God who created all things."

Mrs. Rundle Charles.

ST. MARTIN OF TOURS: *b.* 317; *d.* 401.

"My sons, it becomes a Christian to die on ashes."

In his last struggle with Satan—"Beast of blood, deadly one, thou shalt find nothing in me. Abraham's bosom is receiving me." *Mrs. Rundle Charles.*

ST. BONIFACE: *b.* 680; *d.* 755.

Refusing to make any resistance when attacked—"We are to render good for evil, and as for me, this is the day I have long waited for. The hour of my deliverance is at hand." *Mrs. Rundle Charles.*

St. Dunstan of Canterbury: *b.* 925; *d.* 988.

"The merciful and gracious Lord hath so done His gracious works that they ought to be had in remembrance. He hath given meat to them that fear Him."

Mrs. Rundle Charles.

St. Francis Assisi: *b.* 1182; *d.* 1226.

When laid on the bare ground—"Farewell, my children; remain always in the fear of the Lord. That temptation and tribulation which is to come, is now at hand and happy shall they be who persevere in the good they have begun. I hasten to go to our Lord, to whose grace I recommend you."

"Bring my soul out of prison that I may praise thy name: the just wait for me till Thou reward me."

Alban Butler.

John Houghton (Prior of Charterhouse): *b.* 1488; *d.* 1535.

Address at the scaffold—"I call to witness Almighty God . . . that being here to die, I declare it is from no obstinate rebellious spirit that I do not obey the king, but because I fear to offend the Majesty of God. . . . Rather than disobey the Church, I am ready to suffer. Pray for me and have mercy on my brethren, of whom I have been the unworthy prior." *Froude.*

St. Ignatius Loyola: *b.* 1491; *d.* 1556.

He charged his companion to buy the Pope's blessing for him at the article of death.

"Jesus." *Alban Butler.*

John Hooper (Bishop of Gloucester): *b.* 1495; *d.* 1555.

"Therefore strengthen me of Thy goodness, that in the fire I break not the rules of patience, or else assuage the terror of the pains, as shall seem most to Thy glory."

Foxe.

JOHN ROGERS (Prebendary of St. Paul's): *b.* 1500; *d.* 1555.

On his way to the stake the sheriff said, 'Thou art an heretic.'

"That shall be known at the day of judgment."

'Well,' said the sheriff, 'I will never pray for thee.'

"But I will pray for *thee*." *Foxe.*

ANNE ASKEW: *b.* 1521; *d.* 1546.

On being condemned—"I neither wish death, nor yet fear his might: God have the praise thereof, with thanks."

At the stake—"I came not here to deny my Lord and Master." *Foxe.*

LAURENCE SAUNDERS: *d.* 1555.

To a friend at Coventry—"Gramercies, good shoemaker, and I pray thee to pray for me, for I am the unmeetest man for this high office that ever was appointed to it; but my gracious God and dear Father is able to make me strong enough for it."

At the stake—"Welcome the cross of Christ! Welcome everlasting life." *Foxe.*

ST. FRANCIS XAVIER: *b.* 1506; *d.* 1552.

From a last letter relating to his attempt to enter China—"I shall not die before God wills my death. Long since, indeed, I have desired death and life has been a weariness. But let not human curiosity indulge in useless disputes about the hour of my death. It is fixed in the eternal decree and vain thoughts can neither hasten nor delay it."

N.B.—He died almost alone and untended, and reliable records of his end are scarcely to be had. *Venn.*

ST. TERESA: *b.* 1515; *d.* 1582.

"O my Lord, and my spouse, the desired hour is now come. It is now time for me to depart hence. Thy will be done."

On being asked if they should bury her at Avila—"Have

I anything mine in this world? Or will they not afford me here a little earth?" *Alban Butler.*

Compare Froude's account. As her companion, Sister Anne, wept, she said, "Do not cry, it is the Lord's will." She was carried to Avila, only just conscious and only seeming uneasy when Sister Anne left her.

Sir Philip Sidney: *b.* 1554; *d.* 1586.

To the wounded soldier at Zutphen—"Thy necessity is greater than mine."

"I do most humbly intreat the Lord with trembling heart that the pangs of death may not be so grievous as to take away my understanding."

"I would not change my joy for the empire of the world." *Clinton.*

His farewell to his brother—"Love my memory; cherish my friends; their faithfulness to me may insure you that they are honest. But above all, govern your will and affection by the will and word of your Creator, in me beholding the end of this world with all its vanities." *Clissold.*

St. Francis of Sales: *b.* 1566; *d.* 1622.

"Wash me, O Lord, from my iniquities and cleanse me from my sin. Still cleanse me more and more. What do I here, my God, distant from Thee?"

"Weep not, my children, must not the will of God be done?" *Alban Butler.*

George Herbert: *b.* 1593; *d.* 1633.

"My dear friend, I am sorry I have nothing to present to my merciful God but sin and misery; but the first is pardoned and a few hours will now put a period to the latter; for I shall suddenly go hence and be no more seen."

Taking up one of his musical instruments he sang—

"My God, my God
My music shall find Thee
And every string
Shall have His attribute to sing."

"Lord, forsake me not, now my strength faileth me; but grant me mercy for the merits of my Jesus. And now Lord—Lord now receive my soul." *I. Walton.*

THOMAS KEN: *b.* 1637; *d.* 1711.

To Lord Weymouth at Longleat where he died—"I can but give you all—myself—my poor heart—and my last blessing."

"God's will be done." *A layman.*

From his Will—"As for my religion I die in the holy Catholic and Apostolic faith, professed of the whole Church before the dissension of East and West; more particularly, I die in the communion of the Church of England, as it stands distinguished from all Papal and Puritan innovations."

Shortly before his death he put on the shroud which he had long carried about with him. *Clissold.*

CHARLES SIMEON: *b.* 1758; *d.* 1836.

"It is said 'O death where is thy sting?' Do you see any sting here?"—'No indeed,' we replied, 'it is all taken away.'—"Does not this prove that my principles were not founded on fancies or enthusiasm; but that there is a reality in them and I find them sufficient to support me in death."

Carus.

HENRY MARTYN: *b.* 1781; *d.* 1812.

His last written words—"Oh! when shall time give place to eternity? When shall appear that new heaven and new earth wherein dwelleth righteousness? . . . and none of that wickedness which has made men worse than wild beasts shall be seen or heard of any more?" *Kaye.*

REGINALD HEBER: *b.* 1783; *d.* 1826.

His last sermon on the day before his end—"The privileges and duties of a Christian go always hand in hand . . . we do not cease to be servants of God when we are admitted to the privileges of His children, but from these

last a more illustrious obedience is expected, the service of love, the free will offering of the heart, the ardour which, after a life spent in the service of its Lord, lays down its tranquil head to slumber beneath the Cross, content to possess no other than His blood and presuming to expect no further reward than His mercy." *J. Smith.*

Captain Allen E. Gardiner, R.N.: *b.* 1794; *d.* 1851.

The last entry in his journal as he lay alone, starving to death, in Patagonia—"Great and marvellous are the loving kindnesses of my gracious God to me. He has preserved me hitherto, though without bodily food, without any feeling of hunger and thirst." *Marsh.*

Adolphe Monod: *b.* 1802; *d.* 1856.

"This oppression is altogether physical: God is none the less with me. I am waiting for Him in the faith of Jesus Christ and of the Holy Spirit." *By one of his daughters.*

The Abbé Lacordaire: *b.* 1802; *d.* 1861.

"My God, open to me, open to me." *Montalembert.*

Louisa, Marchioness of Waterford: *b.* 1818; *d.* 1891.

"Oh! goodness and beauty, beauty and goodness, those are the great things." *Hare.*

Charles Lowder: *b.* 1820; *d.* 1881.

"You are witness that I die in the faith of the Anglican Church, for they may say that I die a Roman Catholic." *Author of Life of S. Teresa.*

Captain Hedley Vicars: *b.* 1826; *d.* 1855 (in the trenches before Sevastopol).

"Men of the 97th, follow me."

"Cover my face, cover my face." *Author of "Victory Won."*

JOHN COLERIDGE PATTISON: *b.* 1827; *d.* 1871.

His last letter to Principal Shairp—"I know enough of what is working in men's minds in Europe to be heartily thankful for such thoughtful wholesome teaching as yours. Indeed you are doing a good work and I pray God it may be abundantly blessed."

On the difficulties he encountered from the traders—"I am on the whole hopeful, though sometimes fainthearted."

Mrs. Rundle Charles.

JOSEPH DAMIEN DE VEUSTER: *b.* 1840; *d.* 1889.

Asked by a companion to leave him his mantle, like Elijah, in the form of his great heart—"Why, what would you do with it? it is full of leprosy."

"Well! God's will be done. He knows best. My work, with all its faults and failures, is in His hands and before Easter I shall see my Saviour." *Clifford.*

SECTION II

AUTHORITY

This section should properly deal with the master minds of statecraft, the master builders of the world whether in State or Church. At once it differs from the foregoing in the objective of its types who have to pursue realizable and therefore relative ideals. They have to do the best they can with imperfect and often contradictory elements introducing much of compromise and reconciliation where possible and under conditions which involve careful and delicate steering through troubled waters. Their principles and moral standards alone can be reckoned permanent; the products of their labour must in time pass away or change for better or worse. Still, for practical purposes, it is lasting work, and this note of comparative endurance is what I hold *in the main* to distinguish this section from the following, the rulers from the leaders of men. With the former it is, or should be—if Carlyle's Able Man is at the helm—a matter of intellectual power and high moral character; with the latter it is largely personal magnetic influence which sways men to follow them in the cause which they advocate. They are men of the occasion, arising for some special work, destructive often, revolutionary rather than constructive, or pioneers of new movements which have yet to be organized and solidified by the representatives of authority. Such would be a bare outline of the theoretic distinction; but in this very practical world, where conventions, habits, and vested interests obtain so great a hold upon men, authority may be exercised as much in virtue of hereditary right or social position as of inherent ability, with product of tyrants or incompetents, creatures of their own will who thrive upon the system of their begetting. My classification, however, does not permit of any regard for the genesis of the type; I have to deal with authority, as such, under certain recognized terms, and if many of its exponents at the end of life, like Francis I of

France "gainsaid, in almost every particular, the system which he had himself pursued" what is this but additional and weighty evidence to the supremacy of principles in all things?

(1) Monarchs

David: *d.* 1015 B.C.

"Thine, O Lord, is the greatness, and the power, and the glory, and the victory, and the majesty: for all that is in the heaven and the earth is thine; thine is the kingdom, O Lord, and thou art exalted as head above all. Now, therefore, our God, we thank Thee and praise Thy glorious name."

Last directions to Solomon—"Be strong and of good courage and do it; fear not, nor be dismayed: for the Lord, even my God, will be with thee: he will not fail thee, till thou hast finished all the work for the service of the house of the Lord." *Chronicles xxviii and xxix.*

Cyrus, founder of the Persian Empire: *b.* 607; *d. cir.* 538 B.C.

From his parting address—"I can never be persuaded that the soul lives no longer than it dwells in this mortal body and that it dies on its separation . . . . Remember this as my last and dying words. If you do kindnesses to your friends, you will be able to injure your enemies. Farewell."

Xenophon.

N.B.—Xenophon's Cyropædia is held to be largely mythical. Cyrus is said to have been killed in battle. Yet see Kingsley's *Essay on Cyrus the Servant of the Lord.*

Hadrian, Roman Emperor: *b.* 76; *d.* 138.

"Soul of mine, pretty one, flitting one
Guest and partner of my clay
Whither wilt thou hie away?—
Pallid one, rigid one, naked one
Never to play again, never to play?"

Merivale.

Lucius Septimius Severus, Emperor: *b.* 146; *d.* 211.

"Omnia feci, nihil expedit."

Watchword for the night at York—"Laboremus."

Charlemagne, Emperor of the West: *b.* 742; *d.* 814.

When he nominated Louis his heir, he placed the crown on his head as "a gift which he held from God, his father, and the nation." *F. Clarke.*

By his will he left only one-twelfth of his possessions to his children, but two-thirds to various ecclesiastics, and the remainder to his servants and the poor. But this division was only to be completed "after his death or voluntary renunciation of the things of this world." *Hodgkin.*

Alfred the Great of England: *b.* 849; *d.* 901.

"So long as I have lived, I have striven to live worthily."

"I desire to leave to the men that come after me a remembrance of me in good works." *Green.*

Abdal Rahman III of the Spanish Moors: *b.* 891; *d.* 961.

A paper found in a closet of his room after his death—"I have now reigned fifty years in victory or peace; beloved by my subjects, dreaded by my enemies, and respected by my allies. Riches, honour, power and pleasure have waited on my call, nor does any earthly blessing appear to have been wanting to my felicity. In this situation I have diligently numbered the days of pure and genuine happiness and they amount to fourteen!—O man! place not thy confidence in this present world." *Gibbon.*

William I of England: *b.* 1028; *d.* 1087.

"As to the kingdom of England I leave it to no one, because I did not inherit it, but acquired it by force at the price of blood; I replace it in the hands of God, contenting myself with expressing the wish that my son William may obtain it, if it please God, and prosper in it."

"I commend my soul to Mary, the holy mother of God." *Thierry.*

FREDERICK I (Barbarossa): *b.* 1123; *d.* 1190.

Before Iconium, encouraging his men—"Why stand ye here and grieve my children? Christ reigns; Christ commands; Christ conquers. Come with me, my brethren in arms who have left your homes to win heaven by your blood." *"Landmarks of History," C. M. Yonge.*

HENRY II of England: *b.* 1133; *d.* 1189.

On learning that his youngest son John headed the conspirators against him—"Now, let things go as they will—I care no more for myself or for the world."

"Shame, shame on a conquered king!" *Green.*

RICHARD I of England: *b.* 1157; *d.* 1199.

When the soldier who caused his death boldly declared he rejoiced in his deed of vengeance, the king said—"Young man, I forgive you my death; let him go, but not empty handed: give him a hundred pieces and free him of these chains." *Aytoun.*

LOUIS IX of France (St. Louis): *b.* 1215; *d.* 1270.

"Good Lord, have mercy on this people that remain here and bring them back to their own land, that they may not fall into the hands of their enemies, nor be forced to deny Thy holy name." *C. M. Yonge.*

Last directions to his son Philip—"My son, before all things I recommend to you that you love God."

"Lord, I will adore in Thy holy temple and give glory to Thy name." *Butler.*

EDWARD I of England: *b.* 1239; *d.* 1307.

"Who is so bold as to treat with our traitors without our knowledge."

Died on the last expedition north against the Scots.

Green.

OTHMAN (founder of the Ottoman Power): *b.* 1258; *d.* 1325.

To his son—"Rule mercifully and justly and uphold the law of Islam." *Church.*

ROBERT BRUCE (VIII) of Scotland: *b.* 1274; *d.* 1329.

Before his assembled nobles he sorely repented of his misdeeds, especially the killing of Comyn in a church. He said he had purposed to go upon a Crusade, but, as he was about to die, requested his dearest friend, Lord James Douglas, to carry his heart to the Holy Land.

Douglas, however, stopped on his way to fight the Moors in Spain and fell in battle, throwing the heart in its silver case among the enemy with the cry, "Pass first in fight, as thou wert wont to do, and Douglas will follow thee or die."

Sir Walter Scott.

HENRY V of England: *b.* 1387; *d.* 1422.

His last directions—"My good brother, I beseech you, on the loyalty and love you have ever expressed for me, that you show the same loyalty and affection to my son Henry, your nephew."

As the priests recited the penitential psalms he said he had intended to conquer Jerusalem and then broke out—"Thou liest, thou liest, my part is with the Lord Jesus."

"In manus tuas, Domine." *Church.*

HENRY VIII of England: *b.* 1491; *d.* 1547.

His last address to Parliament—"Therefore be in charity one with another like brother and brother. Have respect to the pleasing of God; and then I doubt not that love I spoke of shall never be dissolved between us." *Green.*

Cranmer 'desired him to give him some token that he put his trust in God through Jesus Christ; therewith the king wrung hard the archbishop's hand and expired.'

Froude.

CHARLES V, Emperor: *b.* 1500; *d.* 1558.

The story of the celebration of his own obsequies is familiar.

He requested the Sacrament, saying, "it was good provision for the long journey he was about to set out upon."

"Lord God of truth, our Redeemer, into Thy hands I commit my spirit."

"Jesus." *Prescott.*

James V of Scotland: *b.* 1512; *d.* 1542.

After the defeat of Solway Moss—"My portion in this world is short, I shall not be with you fifteen days."

On hearing a daughter (Mary Stuart) was born to him—"The deil go with it. It will end as it began. It came with a lass and it will end with a lass." *Froude.*

Elizabeth of England: *b.* 1533; *d.* 1603.

"All my possessions for a moment of time." *Smiles.*

"Must! is *must* a word to be addressed to princes? Little man, little man! thy father, if he had been alive, durst not have used that word"—but "Thou art so presumptuous, because thou knowest I shall die."

On her last opening of Parliament—"For myself, I was never so much enticed with the glorious name of King or the royal authority of a Queen, as delighted that God had made me His instrument to maintain His glory and truth, and to defend this kingdom from dishonour, damage, tyranny and oppression."

"I will have no rogue's son in my seat." *Green.*

Akbar (founder of the Mogul Empire): *b.* 1542; *d.* 1605.

Having had great trouble with his sons, his last surviving one came to him on his deathbed, and after an affectionate welcome he summoned his nobles to greet him, for, said he, "I cannot bear that any misunderstanding should subsist between you and those who have for so many years shared in my toils and been the companions of my glory." He then begged them to forgive him if he had wronged them, had his son enrobed, and so died. *Malleson.*

Henry IV of France: *b.* 1589; *d.* 1610.

Upon going out—"My God, there is something here

which strangely troubles me. I know not what is the matter: I cannot go from hence."

Advised to take guards—"No, I will neither have you nor your guards." *Sully.*

"They will kill me. I perceive plainly that my death is their only means of successfully carrying out their own designs."

When stabbed to the heart by Ravaillac—"Ce n'est rien." *Lady Jackson.*

GUSTAVUS ADOLPHUS of Sweden: *b.* 1594; *d.* 1632.

On the fatal day he would wear no armour—"God was his harness."

Prayer before the battle of Lützen—"Oh my Lord Jesus! Son of God! bless these our arms and this day's battle for thine own glory and holy Name's sake."

To those who found and killed him—"I am the King of Sweden, and I seal with my blood the liberty and religion of the whole German nation." *Chapman.*

CHARLES I of England: *b.* 1600; *d.* 1649.

"I lay not my blood on you, or on my people, and demand no other compensation for any punishment than the return of peace and a revival of the fidelity which the kingdom owes to my children."

"My friend, I go from a corruptible crown to an incorruptible."

To Bishop Juxon—"Remember." *Lamartine.*

AURANGRIB, Emperor of Delhi: *b.* 1618; *d.* 1707.

Last words to his favourite son—"Wherever I look I see nothing but the Divinity. . . . I have committed numerous crimes and I know not with what punishments I may be seized. . . . Whatever good or evil I have done, it was for you." *Elphinstone.*

JOHN SOBIESKI of Poland: *b.* 1629; *d.* 1696.

To his Chancellor, Bishop Zaluski—"What, my lord

bishop! you whose judgment and good sense I have so long esteemed, do you make your will? What a useless loss of time!"—owing to the state of things.

"For God's sake do not suppose that any good thing can come out of this age! when vice has increased to such an enormous degree as almost to exclude all hopes of forgiveness from the mercy of the Deity. . . . Where corruption universally prevails, the voice of conscience is not heard and reason and equity are no more."

"What can you say to that, Mr. Will-maker?"

Morfill.

William III of England: *b.* 1650; *d.* 1701.

"You know that I never feared death; there have been times when I should have wished it; but now that this great prospect is opening before me, I do wish to stay here a little longer."

To his physicians—"I know that you have done all that skill and learning could do for me; but the case is beyond your art: and I submit." *Macaulay.*

Louis XIV of France: *b.* 1638; *d.* 1715.

"Gentlemen, I desire your pardon for the bad example which I have set you. . . . Forgive me. I trust that you will sometimes think of me when I am gone."

To his son—"My child, you are about to become a great king: do not imitate me either in my taste for building or in my love of war. . . . Render to God all that you owe Him and cause His name to be honoured by your subjects."

"Gentlemen, I die in the faith and obedience of the Church. I have followed the advice that I received and have done only what I was desired to do. If I have erred, my guides alone must answer before God, whom I call upon to witness this assertion."

"Oh, my God, come to my aid and hasten to help me."

Pardoe.

PETER THE GREAT of Russia: *b.* 1672; *d.* 1725.

On receiving the last Sacrament—"I hope—I believe."

He was unable to complete his directions for his will—"Give back everything to——"

His death was accelerated by his love of physical effort.

Waliszewski.

FREDERICK WILLIAM I of Prussia: *b.* 1688; *d.* 1740.

On the passage being sung, 'Naked I came into the world and naked shall I go,' he always exclaimed, "No, not quite naked; I shall have my uniform on."

"Herr Jesu, to Thee I live: Herr Jesu, to Thee I die; in life and death, thou art my gain." *Carlyle.*

FREDERICK THE GREAT of Prussia: *b.* 1712; *d.* 1786.

"The time which I still have belongs not to me, but to the State."

His last letter to his sister—"The old must give place to the young, that each generation may find room clear for it; and life, if we examine strictly what its course is, consists in seeing one's fellow creatures die and be born."

Gazing on the sun—"Perhaps I shall be nearer thee soon!"

"We are over the hill, we shall go better now."

Carlyle.

MARIA THERESA of Austria: *b.* 1717; *d.* 1780.

When asked if she would not sleep—"No, I could sleep, but I must not; death is too near: he must not steal upon me. These fifteen years I have been making ready for him; I will meet him awake." *Carlyle.*

LOUIS XVI of France: *b.* 1754; *d.* 1793.

On the scaffold—"Frenchmen, I die innocent: it is from the scaffold and near appearing before God that I tell you so. I pardon my enemies: I desire that France——" (the rest drowned in the roll of Santerre's drums).

Carlyle.

NAPOLEON III of France: *b.* 1808; *d.* 1875.

To his physician and friend—"Étiez-vous à Sedan?"

Forbes.

VICTOR EMMANUEL of Italy: *b.* 1820; *d.* 1878.

A last public address—"Gentlemen, we may truly say that our lives have not been spent in vain, if we leave to our sons the legacy of a country not only united and free, but well governed, prosperous and at peace."

"I am not a good man, but she who is above (his wife) would never allow me to make other than a good death."

On being warned he could not recover—"Is it come to that? then send for the priest." *Dicey.*

(2) STATESMEN

THEMISTOCLES: *b.* 514; *d.* 449 B.C.

An exile from Athens, he was highly honoured in Persia: hence the saying "Children, we should have been undone, had it not been for our undoing."

Yet he took poison rather than fight against his country. *Plutarch.*

PERICLES: *b.* 495; *d.* 429 B.C.

He expressed his surprise to his friends who were extolling his victories, that they omitted to mention his most precious honour, viz.—"No Athenian ever put on black for me." *Plutarch.*

MARCUS TULLIUS CICERO: *b.* 106; *d.* 43 B.C.

Weary of wandering—"Let me die in my country, which I have saved so often."

On being discovered by the soldiers—"Here! veteran! if you think it right, strike." *Forsyth.*

THOMAS CROMWELL; *b.* 1485; *d.* 1540.

When arrested at the Council—"This then is my guerdon for the services I have done! On your consciences, I ask you, am I a traitor?" *Green.*

"O Lord Jesu, I, wretched sinner, do submit myself wholly to thy most blessed will . . . and when death hath taken away the use of my tongue, yet may my heart cry and say unto Thee, Lord, into thy hands I commend my soul."

On the other hand a report was spread that he died a Catholic. *Foxe.*

EDWARD SEYMOUR, Duke of Somerset: *b.* 1500; *d.* 1552.

At the scaffold—"Masters and good fellows. I am come here to die; but a true and faithful man as any unto the King's Majesty and to his realm. But I am condemned by a law whereunto I am subject, as we all, and therefore to show obedience, I am content to die; wherewith I am well content, being a thing most heartily welcome to me; for the which I do thank God, taking it for a singular benefit as ever might have come to me otherwise." *Froude.*

SIR WILLIAM CECIL (Lord Burghley): *b.* 1520; *d.* 1598.

In his last interview with Lord Essex, who wished for war, he pointed to the verse—"Bloodthirsty men shall not live out half their days."

He blessed his children and commanded them to "love and fear God and love one another." Then he prayed for the Queen.

"Now the Lord be praised, the time is come."

Martin Hume.

Last recorded words—"He was assured God had forgiven his sins and would save his soul." *Clissold.*

From the preamble of his will—"Considering by the goodness of Almighty God, I have been created a reasonable creature, and thereby ordained to serve Him; and born of Christian parents, and christened in the name of the Father, of the Son, and of the Holy Ghost; and consequently, brought up and instructed in the knowledge of the Gospel of our Saviour Jesus Christ, which was more clearly revealed in the times of my young years, than it had been many years before."

THOMAS WENTWORTH, Earl of Strafford: *b.* 1593; *d.* 1641.

"Put not your trust in princes, nor in any child of man."

On his way to death—"God grant that not a drop of my blood may be required at your hands. I fear, however, that you cannot advance by such a fatal path."

"This block will be my pillow, and I shall repose there well without pain, grief, or fear."

"I know how to look death in the face, and the people too. I thank God I am no more afraid of death, but as cheerfully put off my doublet at this time as ever I did when I went to bed." *Green and Lamartine*

WILLIAM PITT, Earl of Chatham: *b.* 1708; *d.* 1778.

His last speech in the House—"I rejoice that I am still alive to lift up my voice against the dismemberment of this ancient and noble monarchy. His Majesty succeeded to an Empire as great in extent as its reputation was unsullied. Seventeen years ago this people was the terror of the world."

"Shall we fall prostrate before the House of Bourbon?"

Green.

BENJAMIN FRANKLIN: *b.* 1706; *d.* 1790.

From his last speech in the Federal Convention—"I confess that I do not entirely approve of this constitution at present; but, Sir, I am not sure I shall never approve it: for, having lived long, I have experienced many instances of being obliged, by better information, or fuller consideration, to change my opinions. . . . Thus I consent, because I expect no better and because I am not sure that this is not the best."

"My countrymen engrossed the prime of my life. They have eaten my flesh and now they seem resolved to pick my bones."

From a last letter—"I shall only add, respecting myself, that, having experienced the goodness of that Being in conducting me prosperously through a long life, I have no doubt of its continuance in the next, though without the smallest conceit of meriting such goodness."

Bigelow and Jared Sparks.

The epitaph which he composed upon himself, though comparatively early, is fully of interest—"The body of Benjamin Franklin, printer (like the cover of an old book, its contents torn out and stript of its lettering and gilding), lies here food for worms; yet the work itself shall not be lost, for it will (as he believed) appear once more in a new and more beautiful edition, corrected and amended by the Author."

EDMUND BURKE: *b.* 1729; *d.* 1797.

Speaking of the French Revolution—"Never succumb to these difficulties. It is a struggle for your existence as a nation. . . . Persevere therefore till this tyranny be overpast."

He returned home "to await his end with unfeigned humiliation and to prepare to submit to the will of God with trembling hope."

He frequently declared his thorough belief in Christianity and his veneration for true Christians of all persuasions.

"God bless you." *Peter Burke.*

WARREN HASTINGS: *b.* 1732; *d.* 1818.

His last effort was to induce the Directors of the E.I. Coy. to continue to his beloved wife the annuity which they had conferred "equally upon his services and his sufferings."

His last days were calm, patient and uncomplaining.

Malleson.

THOMAS JEFFERSON (President U.S.): *b.* 1743; *d.* 1826.

On slavery—"My sentiments have been forty years before the public. Although I shall not live to see them consummated, they will not die with me; but living or dying, they will ever be in my most fervent prayer."

"I resign my soul to God and my daughter to my country."

"This is the 4th of July." *Mackay.*

CHARLES JAMES FOX: *b.* 1749; *d.* 1806.

Of the peerage—"I will not close my politics in that foolish way as so many have done before me."

"I don't mean to die, though; and above all not to give the thing up, as my father did."

On his nephew quoting 'Dabit Deus his quoque finem'—"Ay," said he, "but '*finem*', young one, may have two senses."

Accepting no religious aids—"I die happy."

"Liz" (his wife). *Holland.*

HENRY GRATTAN: *b.* 1746; *d.* 1820.

("I am perfectly resigned. I am surrounded by my family; I have served my country. I have reliance upon God, and I am not afraid of the devil.")—(?)

Three days before his death, he wished to go to the House. He was told it would cost him his life—"*My life*—my love—God gave me talents to be of use to my country, and if I lose my life in her service, it is a *good death*—it is a good death."

Speaking of the Union—"I stood up for Ireland—I was right."

Taking a paper he had written recommending Ireland to seek for no other connections but Great Britain and England to repeal the Catholic disabilities—"I die with a love of liberty in my heart and this declaration in favour of my country in my hands." *H. Grattan.*

WILLIAM PITT: *b.* 1759; *d.* 1806.

His last public words—"England has saved herself by her courage; she will save Europe by her example."

On hearing of Austerlitz—"Roll up that map; it will not be wanted these ten years."

"My country! How I love my country!"

Stanhope and Green.

GABRIEL HONORÉ MIRABEAU: *b.* 1749 *d.* 1791.

"I carry in my heart the death dirge of the French

Monarchy; the dead remains of it will now become the spoil of the factious."

"Yes, support my head; would I could bequeath it thee."

As the sun rose upon his last day—"Si ce n'est pas là Dieu, c'est du moins son cousin germain." *Carlyle.*

CHARLES MAURICE TALLEYRAND: *b.* 1754; *d.* 1838.

To the King visiting him—"Sire, you have come to witness the sufferings of a dying man; and those who love him can have but one wish, that of seeing them shortly at an end."

'He saw death approach neither with shrinking nor with fear, nor yet with any affectation of scorn or defiance.'

Bulwer.

GEORGE CANNING: *b.* 1770; *d.* 1827.

"Spain and Portugal." *Bulwer.*

SIR ROBERT PEEL: *b.* 1788; *d.* 1850.

"God bless you."

He was very sensitive to pain, and the pain resulting from his fatal accident affected his mind at the last. *Guizot.*

FRANÇOIS GUILLAUME GUIZOT: *b.* 1787; *d.* 1874.

"We must serve France; it is a difficult country to serve—short-sighted and fickle—but we must serve it well, it is a great country."

"God alone should speak by the side of the grave."

"Good-bye, my child"—'We shall meet again, my father.'—"No one is more convinced of that than I am."

Mdme. de Witt.

SIR HENRY LAWRENCE: *b.* 1806; *d.* 1857.

"Let there be no fuss about me; let me be buried with the men." *Smiles.*

"Put on my tomb only this: Here lies Henry Lawrence, who tried to do his duty—may God have mercy on him."

Laurie.

BENJAMIN DISRAELI, Earl of Beaconsfield: *b.* 1804; *d.* 1881.

From one of his last speeches—"But, my lords, the key of India is not Herat, or Candahar; the key of India is London. The majesty and sovereignty, the spirit and vigour of your parliament, the inexhaustible resources, the ingenuity and determination of your people—these are the keys of India." *Ewald.*

WILLIAM EWART GLADSTONE: *b.* 1809; *d.* 1898.

His last public farewell at Bournemouth—"God bless you all and the land you love."

The Oxford message—"There is no expression of Christian sympathy that I value more than that of the ancient University of Oxford, the God-fearing and God-sustaining University of Oxford. I served her, perhaps mistakenly, but to the best of my ability. My most earnest prayers are hers to the uttermost and to the last."

"Nowhere does the ideal enter so little as into politics; nowhere does human conduct fall so far below the highest ethical standard! I did not always think so, but am convinced of it now." *Recorded by Hon. L. Tollemache.*

ABRAHAM LINCOLN (President U.S.): *b.* 1809; *d.* 1865.

From his inaugural address near the end of the war—"With malice towards no one, with charity for all, with firmness in the right as God gives us to see the right, let us strive on to finish the work we are in . . . to do all which may achieve and cherish a just and lasting peace among ourselves and with all nations."

He never spoke after he was shot by Booth at the theatre. *Leland.*

COUNT BENSO DE CAVOUR: *b.* 1810; *d.* 1861.

To his physicians—"Gentlemen, cure me promptly. I have Italy on my hands and time is precious."

Speaking of corrupt Naples—"I will govern them with liberty and I will show what ten years of liberty can do for that beautiful country"

"I have confessed and received absolution. I wish it to be known that I die a good Christian. My mind is at ease. I have never done harm to anyone."

"Frate, Frate, libera chiesa in libero stato." *De la Rive.*

OTTO, PRINCE BISMARCK: *b.* 1815; *d.* 1898.

"One must be able to distinguish between the various kinds of pain as one does with colours."

'He repeatedly declared himself to be completely satisfied with life and looked forward to the future with a calmness beautiful to witness.'

"It is not εὐφορία that I want any longer, but εὐθανασια." *Dr. Schweninger.*

From his letter of resignation in 1890—"Now that I know that your Majesty has no longer any use for these (the experience and abilities of a faithful servant of your predecessors), I may retire from political life without any apprehension that my resolution will be judged inopportune by public opinion."

To his daughter attending him—"Thanks, my child."

"Dear Lord, I believe. Help Thou my unbelief and receive me into Thy heavenly Kingdom." *Dr. Oncken.*

The Times, August 2, 1898.

(3) ECCLESIASTICAL STATESMEN

Under this heading are included not only great builders and maintainers of a Church polity, but also ecclesiastics who, in Catholic countries, have attained practically complete control of state affairs.

ST. CYPRIAN OF CARTHAGE: *b.* 200; *d.* 258.

On being ordered to sacrifice to the gods—"I refuse to do so"—'Consider the matter well'—"Fulfil thine office; a matter so plain needs no consideration."

On being then condemned—"Thanks be to God."

Farrar.

St. Ambrose of Milan: *b.* 340; *d.* 397.

On being begged to pray that his life might be prolonged—"I have not so lived among you that I am ashamed to live; nor do I fear to die, because we have a merciful Lord." *Farrar.*

Pope Gregory I (the Great): *b.* 540; *d.* 603.

Finding himself unable to finish his commentary on Ezekiel—"How can a mind full of trouble clear up such dark sayings? The more the mind is engaged with worldly things, the less it is qualified to expound the heavenly." *Mrs. Oliphant.*

Hildebrand, Pope Gregory VII: *b.* 1015–20; *d.* 1085.

"I shall be there (in heaven) and by my earnest prayers I will recommend you to the protection of God. I charge you to acknowledge as Pontiff of Rome none who has not been canonically elected according to the rules of the holy Fathers." *Villemain.*

"My brethren, I make no account of my good works; my only confidence is that I have always loved justice and hated iniquity—and for that I die in exile." *Mrs. Oliphant.*

St. Thomas Becket of Canterbury: *b.* 1118; *d.* 1170.

"It is not meet to make a fortress of the House of God. We came to suffer, not resist."

To his assassins—"I am ready to die for my Lord, that in my blood the Church may obtain liberty and peace. But in the name of Almighty God I forbid you to hurt my people whether clerk or lay."

"For the name of Jesus and the protection of the Church, I am ready to embrace death." *Grim.*

Robert Grosseteste (Bishop of Lincoln): *b.* 1175; *d.* 1253.

Letter to the Pope who required him to institute a nephew of his to a certain living (in virtue of the clause 'non obstante,' i.e. by his power to set aside existing statutes

and oaths at will)—"Once allowed, this clause would let a flood of promise-breaking, bold injustice, wanton insult and deceit and mutual distrust, to the defilement of true religion, shaking the very foundations of trust and security."

C. M. Yonge.

Francisco Ximenes (Cardinal): *b.* 1437; *d.* 1517.

A few hours before his death he commenced to dictate a letter to Charles V, recommending to him his University and other religious foundations, but had not strength to sign it.

He was heard to say that "by the witness of his conscience, in awarding penalties and recompenses, he had not evaded the exact laws of justice and that his only enemies were those of the State and the public welfare."

"In Thee, O Lord, have I trusted; let me not be confounded." *Fléchier, Bishop of Nismes.*

Henry Beaufort (Cardinal): *d.* 1447.

"Will not all my riches save me? What! Is there no bribing death?" *Smiles.*

Thomas Wolsey (Cardinal): *b.* 1471; *d.* 1530.

"Had I but served God as diligently as I have served the King, He would not have given me over in my grey hairs. But this is my due reward for my pains and study, not regarding my service to God, but only my duty to my prince." *Green.*

Giovanni de Medici, Pope Leo X: *b.* 1476; *d.* 1521.

On learning that he was threatened with poison—"If it was the will of God that he should die, he should submit to it; but he should use all the precaution in his power."

On hearing of the Papal victories by which Parma and Piacenza were regained to the Church—"He had indeed obtained a great prize."

His end was mysterious. *Roscoe.*

David Beaton (Cardinal): *b.* 1494; *d.* 1546.

On his murderers breaking into his room—"I am a priest: I am a priest. Fie! Fie! all is gone!" *Green.*

Thomas Cranmer (Archbishop of Canterbury): *b.* 1489; *d.* 1556.

"Forasmuch as my hand offended in writing contrary to my heart, my hand therefore shall be first punished; for if I come to the fire, it shall be first burned."

"This was the hand that wrote it, therefore it shall suffer first punishment." *Green.*

William Laud (Archbishop of Canterbury): *b.* 1573; *d.* 1645.

"God's will be done. I am willing to go out of this world; no man can be more willing to send me out, than I am willing to go."

On his way to the scaffold a Puritan fanatic asked him for a suitable text: he replied, "I desire to depart and be with Christ." But on what ground could he say that?—"No man can express it, it is to be found within."

His last prayer—"Lord, I am coming as fast as I can—through the shadow of death—but a little darkness upon nature. So Lord, receive my soul and have mercy upon me and bless this kingdom with peace and plenty and with brotherly love and charity, that there may not be this effusion of Christian blood among us." *Heylin.*

Armand Jean Duplessis, Cardinal Richelieu: *b.* 1585; *d.* 1643.

As the Viaticum was prepared for him—"Here is my judge by whom I shall be judged; and I sincerely implore Him to pronounce my condemnation if I have ever had any other intention save the welfare of religion and of the state." *Pardoe.*

Jules de Mazarin (Cardinal): *b.* 1609; *d.* 1661.

To the Queen asking for money—"That if she knew this

money was the blood of her subjects, she would not be so lavish of it." Yet his own ill-amassed wealth he clung to to the last.

To the King—"Sire, know how to respect yourself and you will be respected: never have a prime minister."

Pardoe.

Jacques Bénigne Bossuet (Bishop of Meaux): *b.* 1627; *d.* 1704.

When he affixed his seal to the revocation of the Edict of Nantes he exclaimed that nothing now remained for him but to die. Such was his last official utterance; yet towards his own end, the dread of the pain of an operation threw him into a fever of terror.

"Cease to deceive me; may the will of God with regard to me be done; I feel my insignificance. Let us pray together; I feel that the machine is worn out. Let us pray but little at a time, on account of the great pain I suffer."

When they praised him—"Cease such discourse; speak of pardon alone, the only word that man ought to use."

Lamartine.

Christian Charles, Baron Bunsen: *b.* 1791; *d.* 1860.

"Christ—those who *live Christ*, who live in love, the life of Christ—those are His. . . . To belong to a church, or to any denomination, is nothing."

"The Eternal—the Eternal—strive after the Eternal. Man, the human being, must become a sacrifice to the Holy One."

To his wife—"Love, live in the love of God, and we shall be united again! We shall meet again, *I am sure of that.* Love—God is love—love eternal."

On ceasing to take food—"God sees it is no longer needful for me."

"It is sweet to die." *Baroness Bunsen.*

Pius IX: *b.* 1792; *d.* 1878.

During the prayers for the departing, when the Cardinals

came to the words 'Proficiscere, Anima Christiana'—"Yes, go forth."

During the act of contrition—"With the assistance of Thy Holy grace."

To Cardinal Manning—"Addio, carissimo!"

Maguire.

SAMUEL WILBERFORCE (Bishop of Winchester): *b.* 1805; *d.* 1873.

His last speech in the House—"I hate and abhor the attempt to Romanize the Church of England and I will never hear anyone make such a charge without telling him to his face that he is guilty of gross misrepresentation."

"There is no such thing as sudden death to a Christian."

Wilberforce.

GEORGE AUGUSTUS SELWYN (Bishop of Lichfield): *b.* 1809; *d.* 1878.

"I have passed through the fire since I saw you, but I pray that I may be perfected through suffering like the Captain of our Salvation."

"I am getting idle; who is seeing to that work?"

"It is all light." *Tucker.*

ARCHIBALD CAMPBELL TAIT (Archbishop of Canterbury): *b.* 1811; *d.* 1882.

Message to the Queen—"A last memorial of twenty-six years of devoted service with earnest love and affectionate blessing on the Queen and her family."

"I am worn out . . . but I did try to preach the plain Gospel and make others do it."

"And now it is all over. It isn't so very dreadful after all."

Davidson and Benham.

HENRY EDWARD MANNING (Cardinal): *b.* 1807; *d.* 1892.

His last written words—"Anglicanism would have fettered me. The liberty of Truth and of the Church has lifted me above all dependances or limitations. This seems

like the latter end of Job, greater than the beginning. I hope it is not the condemnation when all men speak well of me."

His last recorded words were to Sir Andrew Clark—"Is there any use in your coming to-morrow?"—'Certainly there is use,' was the reply.—"Then mind you come, Sir Andrew, at nine to-morrow."

That 'to-morrow' never dawned to him. *Purcell.*

A note written about 1882—"If a Saint [St. Francis of Sales], faultless for patience and sweetness in word and deed was so hated, how much more must I be? He for truth's sake without faith; I for my faith, but I hope not without the truth."

ROBERT W. DALE: *b.* 1829; *d.* 1895.

Last words written—an unfinished sermon—"Unworldliness does not consist in the most rigid and conscientious observance of any external rules of conduct, but in the spirit and temper, and in the habit of living, created by the vision of God, by constant fellowship with Him, by a personal and vivid experience of the greatness of the Christian redemption, by the settled purpose to do the will of God always, in all things, at all costs, and by the power of the great hope—the full assurance—that after our mortal years are spent, there is a larger, fuller, richer life in——" *Dale.*

SECTION III

ACTION

FROM one point of view all great leaders of new movements, all reformers in religion as in any other matter, should come under this heading. We may be quite certain that all such are men of the time adapted to some purpose and, whether we consider that to be good or bad, they must possess in greater or less degree the essential personal qualities of leadership quite irrespective of powers of organization or management. Often they are idealists, men who pursue abstract principles which refuse to work properly in this world of conditions. But I am bound also to include military leaders, the great commanders of all ages, and it is not absolutely necessary that these should be imbued with the aforesaid qualities, at least to the highest degree; some may succeed through sheer ability and military skill, coupled, it may be, with high character and sense of duty without winning the devoted regard of their followers. Such are, indeed, commanders rather than leaders, statesmen, so to speak, in a military capacity. But, under the generic term, such distinctions cannot be recognized here any more than I am prepared to consider whether certain pronounced revolutionary leaders are not greater as soldiers than as politicians. At least they are all men of action, and, if for this reason only, I think explorers are rightly grouped with them, while they too are men animated by great motives and, as searchers into the unknown, must essentially possess the power to lead.

(1) POLITICAL (OR PATRIOTIC)

DEMOSTHENES: *b.* 384; *d.* 322 B.C.

Taking poison by his pen to escape his enemies—"For my part, O Gracious Neptune, I quit thy temple with my breath within me; but Antipater and the Macedonians would not have scrupled to profane it with murder." *Plutarch.*

JUDAS MACCABÆUS: *d.* 162 B.C.

"God forbid that I should do this thing and flee away from them! If our time is come, let us die manfully for our brethren and let us not stain our honour." *C. M. Yonge.*

SIMON DE MONTFORT: *b.* 1208; *d.* 1265.

At Evesham—"Let us commend our souls to God, for our bodies are the foe's."

On the death of his son—"By the arm of St. James, it is time for me to die."

"It is God's grace." *Yonge and Green.*

JEANNE D'ARC: *b.* 1411; *d.* 1431.

At the stake—"Oh! my God, go back, father; and when the flame rises round me, lift up the cross that I may see it as I die and speak holy words to me to the last."

"Oh Rouen! I fear you will one day rue my death."

"Water! Water!" *Lamartine.*

WILLIAM, PRINCE OF ORANGE: *b.* 1533; *d.* 1584.

"O my God, have mercy upon my soul! O my God, have mercy upon this poor people." *Motley.*

JOHN HAMPDEN: *b.* 1594; *d.* 1643.

"O Lord, save my country; O Lord be merciful to——" *Green.*

OLIVER CROMWELL: *b.* 1599; *d.* 1658.

"I would be willing to live, to be further serviceable to God and His people, but my work is done! Yet God will be with His people." *Frederic Harrison.*

"It is terrible, yea it is very terrible, to fall into the hands of the living God."

On being assured of the impossibility of a lapse from grace—"Then I am safe, for at one time I am confident that I was chosen." *Lamartine.*

Asking for a certain Scripture to be read—"This Scripture did once save my life, when my eldest son died—which went as a dagger to my heart; indeed it did!"

His prayer for his enemies—"Pardon such as desire to trample on the dust of a poor worm, for they are Thy people too."

"It is not my design to drink or to sleep, but to make what haste I can to be gone." *Amelia Barr.*

GEORGE WASHINGTON: *b.* 1732; *d.* 1799.

"'Tis well." *Mackay.*

Concluding address as President—"I cannot omit this occasion to repeat my fervent supplications to the Supreme Ruler of the Universe and Sovereign Arbiter of nations, that his providential care may still be extended to the United States . . . that the government which they have instituted for the protection of their liberties, may be perpetual."

"Doctor, I am dying, and have been dying for a long time; but I am not afraid to die." *Aaron Bancroft.*

TOUSSAINT L'OUVERTURE: *b.* 1746; *d.* 1803.

His last appeal to Napoleon—"First Consul, father of all French soldiers, upright judge, defender of the innocent, pronounce a decision as to my destiny."

Parting with his servant who was taken away from him—"Carry my last farewell to my wife, my children and my niece. Would I could console thee under this cruel separation." *J. Beard.*

JACQUES DANTON: *b.* 1759; *d.* 1794.

"O my wife, my well beloved, I shall never see thee more, then!" but interrupting himself—"Danton, no weakness!"

To the headsman—"Thou wilt show my head to the people; it is worth showing." *Carlyle.*

"Better be a poor fisherman than meddle with the government of men."

When forbidden to embrace his fellow-sufferers—"Fool! not to see that our heads must in a few seconds meet in that basket." *Brayham.*

MAXIMILIEN ROBESPIERRE: *b.* 1758; *d.* 1794.

"The Republic! it is destroyed, for scoundrels triumph."

Pressed at the last moment to assume a dictatorship—"No! No! I will not give an example of the national representation enslaved by a citizen."

"I accept my condemnation: I have deserved your hatred; but crime or virtue, he (my brother) is not guilty of that which you strike in me." *Lamartine.*

DANIEL O'CONNELL: *b.* 1775; *d.* 1847.

His last effort was to reach Rome before he died. At Boulogne, to an Abbé wishing him better health, he said—"God's will be done."

He only got as far as Genoa. His will directed that his heart should be buried at Rome. *Hamilton.*

HEINRICH FRIEDRICH STEIN: *b.* 1757; *d.* 1831.

"Thank Heaven, Dr. Luther has made the entrance into heaven somewhat shorter by dismissing a crowd of door-keepers, chamberlains and masters of ceremonies."

He told a friend "that he hated the French as far as it was allowed to a Christian to hate," and if that was wrong —"Maybe, but I can't help myself."

To his agent—"As I believe firmly in an enduring communion between the living and the dead, it will be a joy to me to see from above that you serve my children with the same true devotion that you have shown to me." *Seeley.*

FRANCIS DEÁK: *b.* 1803; *d.* 1876.

A maxim—"Generosity is a good thing, but there is something better, and that is justice."

One of his last acts was to send his name to be inscribed in the Club-book of the new Liberal party: yet a message of affectionate inquiry from the palace gave him much pleasure. *Grant Duff.*

GIUSEPPE GARIBALDI: *b.* 1807; *d.* 1882.

"I never thought that I should be reduced to the state of a pensioner."

Of the Tunis treaty with France he said to the Italian Minister—"Don't do it. If you do it, I will do all in my power to provoke you to kill me, hoping that my death may stir up the people against you."

As he lay dying, two finches settled on the window-sill—"Maybe they are the souls of my little ones come to call me. Feed them when I am gone." *Mario.*

CHARLES STUART PARNELL: *b.* 1846; *d.* 1891.

"It is only a matter of time . . . the fight may be long or short, but we will win in the end."

From a letter to his mother—"I am weary of these troubles, weary unto death; but it is all in a good cause."

Barry O'Brien.

"Let my love be conveyed to my colleagues and to the Irish people." *Dictionary of National Biography.*

JEFFERSON DAVIS: *b.* 1808; *d.* 1889.

Wavering once only in the despondent view he took of his own last illness—"I am afraid that I shall be compelled to agree with the doctors for once and admit that I am a little better."

Refusing more medicine—"Pray excuse me."

"*Distinguished Men of his Time.*"

BENITO JUAREZ (Mexico): *b.* 1806; *d.* 1872.

He called for the portrait of his wife, and after 'one last fond look, folded the bed-clothes about his face and peacefully gave up the ghost.' *Ulick R. Burke.*

CECIL RHODES: *b.* 1853; *d.* 1902.

"When I am dead let there be no fuss. Lay me in the grave. Tread down the earth and pass on; I shall have done my work."

"So much to do; so little done. Good-bye. God bless you."

Dr. Robinson's Sermon at Westminster.

(2) Military

Hannibal: *b.* 247; *d.* 183 B.C.

On taking poison in exile—"Let me free the Roman people from their long anxiety, since they think it tedious to wait for an old man's death . . . they have sent an ambassador to suggest to Prusias the crime of murdering a guest." *Church (Livy).*

Alexander the Great: *b.* 356; *d.* 323 B.C.

Asked who should be his heir—"The strongest" (or "most worthy").

Asked when divine honours should be paid him—"When you are happy." *Rollin.*

When certain men who came to bring charges against their oppressor urged that they would not have come so great a distance for nothing, it was retorted on the other hand that at that distance they were safe from inquiry—whereupon he said—"There are some of Aristotle's sophisms which make equally for either side of the question," but, if there had been injustice, it should be punished.

Shortly before he died, of fever brought on by a drinking bout, he chose to assist at a sacrifice to the gods. *Plutarch.*

Julius Cæsar: *b.* 100; *d.* 44 B.C.

"I have no apprehension from those fat and sleek men; I rather fear the pale and lean ones."

As to the best kind of death—"A sudden one."

"Et tu Brute!" *Plutarch.*

Saladin: *b.* 1137; *d.* 1193.

He ordered his winding-sheet to be carried through the streets preceded by the cry—"This is all that remains to the mighty Saladin, the conqueror of the East."

His will directed that alms should be distributed to the poor of all religions alike, Jew, Christian and Mahommedan. *Russell.*

TIMOUR KHAN: *b.* 1336; *d.* 1405.

His farewell address—"See me arrived at the fatal limit where all power and all human greatness must end. . . . I have only desired life for a meritorious enterprise which may atone for my sins. God disposes otherwise and no doubt he accepts my good intentions."

Blessing his sons he said—"If once division sets in amongst you, this great Empire which God confided to me will soon be again dispersed." *Marryat.*

ANDREAS DORIA: *b.* 1466; *d.* 1560.

"Super aspidem et basiliscum ambulabis et conculcabis leonem et draconem." *Sigonius* (*E. Petit*).

FERDINAND, DUKE OF ALVA: *b.* 1508; *d.* 1582.

"Too late." "*Landmarks of History*," *C. M. Yonge.*

Having endured Philip's neglect so long, this was his last utterance when he heard that the King had sent notice that he would come and visit him. I do not find it, however, in Rustant.

"If the king asks me for an account, I will make him a statement of kingdoms preserved or conquered, of signal victories, of successful sieges, and of sixty years' service." *Encyclopædia Britannica.*

SIR FRANCIS DRAKE; *b.* 1539; *d.* 1596.

Broken down by the failure of his last expedition he yet said to Fuller—"It matters not, man; God hath many things in store for us; and I know many means to do Her Majesty good service and to make us rich, for we must have gold before we see England."

But he died at Puerto Bello on his return voyage.

In this case it may be permitted to insert what was said *of* the hero. What says Fuller?—"Our captain was a religious man; chaste in his life; just in his dealings; true to his word; merciful to those under him; hating nothing so much as idleness."

That for his character; and for his deeds—

"The waves became his winding-sheet, the waters were his tomb;
But for his fame the ocean-sea was not sufficient room."
Fuller.

ADALBERT VON WALLENSTEIN: *b.* 1583; *d.* 1634.

Shortly before his treacherous murder he had signed with his officers a declaration expressing "their entire devotion to the Emperor and their resolution to shed every drop of their blood in his service."

Disdaining to parley with his assassins, he threw open his arms to the blow and sank without a word. *Mitchell.*

ROBERT BLAKE (Admiral): *b.* 1598; *d.* 1657.

His last letter before sailing to secretary Thurloe—"We know that God is the supreme disposer of all the counsels, designs and confederations in this world: and we know He is able to order them all for the greater good of His people."

From his will—"First, I bequeath my soul into the hands of my most merciful Redeemer, the Lord Jesus Christ."

Of his brother's failure in action he said—"If none of you will accuse him, I must myself be his accuser"; and "He shall never be employed more"—yet he left him his own property. *Hepworth Dixon.*

HENRI DE LA TOUR D'AUVERGNE, COUNT TURENNE: *b.* 1611; *d.* 1675.

"Ceci est fait, je les tiens, ils ne pourront plus m'échapper; et je vais recueillir le fruit d'un si pénible campagne."

He was killed instantaneously. *Cust.*

JOHN CHURCHILL, DUKE OF MARLBOROUGH: *b.* 1650; *d.* 1722.

From a letter—"As I think most things are governed by destiny, having done all that is possible, one should submit with patience." *Wolseley.*

Asked if he heard the prayers being said—"Yes! and I joined in them." *Coxe.*

Leopold of Anhalt Dessau (The Old Dessauer): *b.* 1679; *d.* 1747.

Prayer before his last battle—"O Lord God, help me yet this once; let me not be disgraced in my old days! Or if thou wilt not help me, don't help those scoundrels, but leave us to try it out ourselves." *Carlyle.*

Maurice, Count Saxe: *b.* 1696; *d.* 1750.

"The dream has been short; but it has been fine." *Smiles.*

From his will—"I desire that my body may be buried in *lime* that in a short time nothing more of me may remain in the world, but my memory among my friends." *Dilworth.*

James Wolfe: *b.* 1727; *d.* 1759.

"I would rather be the author of that poem (Gray's *Elegy*) than take Quebec."

On being assured that the French were defeated—"Then I die happy." *Green.*

Sir John Moore: *b.* 1761; *d.* 1809.

To the surgeon—"You can be of no service to me; go to the soldiers, to whom you can be useful."

"I hope the people of England will be satisfied and that my country will do me justice." *Smiles.*

Jean Victor Moreau: *b.* 1763; *d.* 1813.

Last letter to his wife—"Le coquin de Bonaparte a toujours été heureux."

"What? I, Moreau! I to die among the enemies of France, struck down by a French ball!" *Marbot.*

Robert Lord Clive: *b.* 1725; *d.* 1774.

His defence before the House—"Am I to be brought here like a criminal, and the very best parts of my conduct construed into crimes against the State?"

"Before I sit down I have one request to make to the

House—that when they come to decide upon my honour, they will not forget their own." *Malleson.*

HORATIO, LORD NELSON: *b.* 1758; *d.* 1805.

Asked if he suffered much pain—"So much that death would be a relief. Nevertheless everybody wishes to live a little longer."

Refusing to resign the command to Collingwood—"Not while I live."

He commended Lady Hamilton to his country's care.

To the chaplain—"Doctor, I have *not* been a *great* sinner."

On a report of the captures—"'Tis well! 'tis excellent! but yet I had bargained for twenty."

"Don't fling me overboard: you know what to do" (or "I wish to repose with my family in the churchyard of my native village, unless my king and country be pleased to order otherwise").

"God bless you, Hardy"—"Thank God, I have done my duty."

"God and my country." *Lamartine and Mahan.*

JEAN LAUNES (Marshal): *b.* 1769; *d.* 1809.

To Napoleon when he visited him and said, 'You will live, my friend.'—"I trust I may, if I can still be of use to France and to your Majesty." *Marbot.*

MICHEL NEY (Marshal): *b.* 1769; *d.* 1815.

On his sentence being read, preceded by all his titles and honours—"To the point—what is the use of all that? Say simply—Michel Ney, soon a little dust; that is all."

"My comrades, fire on me!" *Alison.*

NAPOLEON BUONAPARTE (Emperor): *b.* 1769; *d.* 1821.

"Heaven and mankind unite to afflict me."

"Then I was Napoleon—now I am no longer anything. I no longer live, I only exist."

"That which is written, is written. Our days are reckoned."

"I am neither a philosopher nor physician. I believe in God and am of the religion of my fathers. It is not everybody who can be an atheist."

"Tête d'armée." *Scott.*

ARTHUR WELLESLEY, DUKE OF WELLINGTON: *b.* 1769; *d.* 1852.

A characteristic saying, applicable from first to last—"Some Frenchman has said 'that the word *duty* is to be found in every page of my despatches and the word *glory* not once.' This is meant, I am told, as a reproach; but the foolish fellow does not see that, if mere *glory* had been my *object*, the doing *my duty* must have been the *means*."

His end came suddenly. *By an old soldier.*

From a last letter—"I had a letter this morning from a madman who announces that he is a messenger from the Lord and will deliver his message to me to-morrow morning. We shall see."

SIR HENRY HAVELOCK: *b.* 1795; *d.* 1858.

"Principles are the only things worth living for."

"Outram, for more than forty years I have so ruled my life that when death should come I might meet it face to face without fear."

"See, my son, how a Christian can die." *Marshman.*

ROBERT LEE (General): *b.* 1807; *d.* 1870.

Questioned on a point of doctrine—"I have never troubled myself to think about such matters. I have merely endeavoured to be a Christian."

In his last moments—"Strike my tent; send for Hill." *Childe.*

JOHN NICHOLSON: *b.* 1821; *d.* 1857.

Hearing that an officer talked of retreat from before Delhi—"Thank God, I have strength yet to shoot him, if necessary."

"Tell my mother that I do not think we shall be unhappy in the next world. God has visited her with a great affliction, but tell her she must not give way to grief." *Kaye.*

THOMAS J. JACKSON (Stonewall): *b.* 1824; *d.* 1863.

Asked if he knew that death was near—"I prefer it."

"Let us pass over the river and rest under the shade of the trees." *Dabney.*

ULYSSES S. GRANT (General): *b.* 1822; *d.* 1885.

"In my case I have not found that republics are ungrateful, nor are the people."

To his wife—"Do as I do—take it quietly. I give myself not the least concern. If I knew that the end was to be to-morrow, I would try and get rest in the meantime."

"I am a great sufferer all the time . . . all that I can do is to pray that the prayers of all these good people may be answered so far as to have us all meet in another and better world. I cannot speak even in a whisper." *Thayer.*

CHARLES GEORGE GORDON (General): *b.* 1833; *d.* 1885.

Last letter—"P.S. I am quite happy, thank God, and like Lawrence I have tried to do my duty."

Last entry in his diary—"I have done my best for the honour of my country. Good-bye."

Gordon.

HELMUTH VON MOLTKE: *b.* 1801; *d.* 1891.

From a last letter to his nephew—speaking of Drummond's book on Love which he had been reading—"According to his theory, the Moslem and the heathen can be saved as surely as the Christian, and I think so too."

Over his wife's tomb he inscribed—"Love is the fulfilment of the law," and he directed that he should be laid there, by her side. *Letters.*

The last afternoon of his life he was present at the Reichstag. That evening he had his usual whist and won all the thirteen tricks of the game, much to his delight.

"What does he say to his drunken fellows now?" * he exclaimed to his nephew. His end came suddenly and quite peacefully. *The Times, April* 25, 1891.

(3) Explorers

Marco Polo: *b.* 1254; *d.* 1329.

Exhorted by his friends, on his death-bed, to retract as a matter of conscience what he had published of his travels or at least the most wonderful portions of them—he scorned their advice, declaring that "so far from having exaggerated, he had not told one-half of the extraordinary things he had seen." *Wright.*

Christopher Columbus: *b.* 1436; *d.* 1506.

"If I want to eat or to sleep, I must knock at the door of an inn, and oftentimes I have not the money to pay for a meal or a bed."

Letter to the King—"I have served Your Majesty with as much zeal and constancy as I would have worked for the hope of heaven, and if I have failed in anything, it is because my skill or power could not reach it."

Again—"To struggle with your will would be wrestling with the wind. I have done my duty. May God, who has always been good to me, accomplish what remains, according to His divine justice."

From his will—His son, when his income sufficed, was to appoint "three chaplains who shall say three masses each day—one to the honour of the Holy Trinity, another to the Conception of Our Lady, and the other for the souls of all the faithful dead and for my soul and that of my father, mother and wife."

He pronounced in Latin his last farewell to the world and yielded up aloud his soul to the Creator. *Lamartine.*

* A favourite saying of his, alluding to the cry of a Prussian regiment to Frederick the Great who had reproached them with their bad character, when they returned victoriously from the attack at Leuthen.

Vasco da Gama (a Viceroy at Goa): *b.* 1469; *d.* 1524.

He left a minute directing his assistants to undo nothing of what he had done, but rather to despatch everything both in matters of justice and revenue, and at his death the government was to be delivered to the successor named therein. He died a good Catholic, and his will ordered his remains to be taken to Portugal. *Correa.*

Ferdinand Magellan: *b.* 1470; *d.* 1521.

He died somewhat similarly to Captain Cook. Though urged not to go, he insisted on himself heading the expedition at Matan which was to support a chief willing to submit to the King of Spain. After trying conciliation in vain, he fell resisting the attack of the hostile natives.

Pigafetta.

Sebastian Cabot: *b.* 1474; *d.* 1557 (such is the last date of his pension).

There are practically no records of his last years, and the only existent writings of his are his instructions for the North-East voyage of 1553. These consist of thirty-three articles, which are interesting as showingthe spirit of the English Marine at that early date. They enjoin loyalty and obedience—a daily log—daily prayers on board—no swearing or obscene language—no religious controversies —care for the sick on board—a constant watch—and no enraging of foreigners by laughing at their customs.

Beazeley.

Fernando Cortez: *b.* 1485; *d.* 1554.

Being neglected in his last years, he forced his way to the presence of Charles V, who asked who he was—"I am a man who has given you more provinces than your ancestors left you cities." *Encyclopædia Britannica.*

Sir Humphrey Gilbert: *b.* 1535; *d.* 1583.

"Courage, my lads! we are as near to heaven by sea as by land." *Clinton.*

HENRY HUDSON: *d.* 1611.

A maxim—'To achieve what they have undertaken' or else "to give reason wherefore it will not be."

Prickett's narrative of his last voyage and the mutiny on board relates that he called out from the shallop in which he was cast away that Juet [one of the ringleaders] would "overthrow them all." *Documents edited by Asher.*

SIR WALTER RALEIGH: *b.* 1552; *d.* 1618.

To a friend unable to approach him at the end—"I know not how it may be with you, but I shall be sure to find a place."

Of the axe—" 'Tis a sharp medicine, but a sound cure for all diseases."

"It matters not how the head lies, provided the heart be right."

"Now I am going to God."

To the executioner—"What dost thou fear? Strike, man!" *Clinton.*

GEORGE ANSON (Commodore): *b.* 1697; *d.* 1762.

No record of words or letters. He died suddenly at home. *Barrow.*

JAMES COOK (Captain): *b.* 1728; *d.* 1779.

"I am afraid these people will oblige me to use some violent measures; for they must not be left to imagine that they have gained an advantage over us." *Pinkerton.*

MUNGO PARK: *b.* 1771; *d.* 1806.

His last letter to Lord Camden—"My dear friends [Anderson and Scott] are both dead; but though all Europeans who are with me should die, and though I were myself half dead, I would still persevere; and if I could not succeed in the object of my journey, I would at least die on the Niger." *Dictionary of National Biography.*

SIR JOHN FRANKLIN: *b.* 1786; *d.* 1847.

When, on undertaking his last expedition, it was pointed

out to him that he was sixty years of age—"No, no, my lord, only fifty-nine."

Before he died he learnt of the discovery of the N.W. Passage. (*Markham.*) *Dictionary of National Biography.*

Sir William Edward Parry: *b.* 1790; *d.* 1855.

"I can only say that in Christ and Him crucified is all my salvation and all my desire."

"Mind, let there be no deathbed scene."

"The chariot and horses!" *Parry.*

Robert Moffat: *b.* 1795; *d.* 1883.

When taken ill he was pressed not to go upstairs—"No, I must go; I feel I can, because I will."

"It is all a mystery. Will not the Judge of all the earth do right?" *Moffatt.*

Dr. Ludwig Leichhardt: *b.* 1813; *d.* 1848 (lost in the bush and never traced).

His last letter—"Seeing how much I have been favoured in my present progress, I am full of hope that our Almighty Protector will allow me to bring my darling scheme to a successful termination." *Favenc.*

Sir James Brooke (Rajah): *b.* 1803; *d.* 1868.

At the churchyard—"At all events I shall have rest there." *Spencer St. John.*

R. O'Hara Burke: *b.* 1821; *d.* 1861.

Last note in his journal in the bush—"I hope we shall be done justice to. We have fulfilled our task, but we have been aban——. King has behaved nobly. He has stayed with us to the last and placed the pistol in my hand, leaving me lying on the surface as I wished." *Favenc.*

David Livingstone: *b.* 1813; *d.* 1873.

On parting from the University—"I go to Africa to

die there; see to it that the door which has been opened for Christ shall never be closed."

From his diary—"Nothing earthly will make me give up my work in despair. I encourage myself in the Lord my God, and go forward."

He was found dead, kneeling by his bedside. The natives wrapped his body in leaves and carried it for nine months to Zanzibar, saying, 'We have brought the man of God to be buried with his own people.' *Blaikie.*

Richard Burton: *b.* 1821; *d.* 1890.

To his wife deprecating his agnostic talk—"Well! I promise you that, after I am free from the Government and from our present surroundings, I won't talk like that any more."

Again—"To-morrow I shall have finished this [the *Scented Garden*] and I promise you that I will never write another book on this subject. I will take to our biography."

He died that night. *Isabel Burton.*

Sir Samuel Baker: *b.* 1821; *d.* 1893.

From a letter—"I will not bother other people, now that I am growing old. . . . I cannot tell you how my heart sinks when I acknowledge that 'the spirit is willing, but the flesh is weak.' " *Murray and White.*

SECTION IV

THOUGHT

THERE are many terms which might be selected here—thought, reflection, study, and various others are available, but the first is perhaps the most inclusive and at the same time the most applicable to such as affect to teach their fellows both what is true and what is good apart from particular religious conceptions. Religion, which involves a definite faith, is subsidiary. Faith begins where reason ends, and we are now in the domain of reason, though we do not escape from systems of reason any more than from systems of faith. Pure thought, like pure mathematics, deals with the abstract; its ethical bearing, its application to life is what is chiefly important to mankind at large. Science, so long as it is content to explain facts, is on surer intellectual ground. Its practical utility, both for mental training and social necessities, is more plainly recognizable. It needs no sanction other than that of demonstrable truth based on observation. In the words of Bacon, "the wit and mind of man, if it work upon matter, which is the contemplation of the creatures of God, worketh according to the stuff and is limited thereby; but if it work upon itself, as the spider worketh his web, then it is endless, and brings faith, indeed, cobwebs of learning, admirable for the fineness of thread and work, but of no substance or profit." The position of Art, however, in this section may be questioned. We hear, in these days, much of Art for Art's sake, though why more than of power, or knowledge, or riches for their respective sakes, I fail to understand. That Art should or can be strictly didactive no one would pretend for a moment; but that it exists for itself rather than as the handmaid of lofty purpose and inspired teaching, that it possesses some mystic value in itself apart from the end it serves or the spirit in which it is done, I at least am not prepared to admit. To do so would eventually reduce Art to a decorative system of form and colour in

all its branches, mindless and soulless even though every law of harmony be fulfilled, or else a wanton display of sparkling cleverness. And even when it achieves the more familiar—humbler though in some respects perhaps more practical—task of portraying associations, moods, or fleeting emotions, still there is a choice. And what is the limit in this choice but that of choosing between good and evil, between those things which the whole experience of humanity tells us elevate the mind and those which debase it? So then surely the artist, whether he will or no, ranks high among the teachers of men, and if his art suffers from the oppression of systematic schools, therein is further evidence of its human weaknesses, seeing that in all matters the disciples outdo the master mind and too often spoil his work with their explanations and barren formulæ.

(1) Philosophy

Socrates: *b.* 469; *d.* 399 B.C.

"Athenians, I hold you in the highest regard and love, but I will obey God rather than you."

"Whether life or death is better is known to God, and to God only."

On taking the poison—"Crito, I owe a cock to Æsculapius; do not forget to pay it."

N.B.—These words are supposed to refer to the offering usually made on recovery from illness, death being here regarded as a release, i.e. recovery, from life's fever.

Plato: "Apology" and "Phædo."

Empedocles: *b.* 490; *d.* 430 B.C.

"I am to you a deathless god: a mortal never more."

Diogenes Laertes.

Plato: *b.* 427; *d.* 347 B.C.

He dreamt that "having become a swan, he went from tree to tree, and caused the greatest trouble to the bird-limers."

I offer no interpretation of this dream. *Olympiodorus.*

DIOGENES THE CYNIC: *b.* 412; *d.* 323 B.C.

Seized by fever on his way to the Olympian games, he took shelter under a tree and said to his friends—"Leave me and go to the Show; this night will prove me conqueror or conquered; if I conquer a fever I will come to the games; if it conquers me I will descend to the pit." And in the night he strangled himself with the words that he was not dying so much as driving out the fever of death. *Atheneus.*

ARISTOTLE: *b.* 384; *d.* 322 B.C.

From his will—'None of his slaves are to be sold: they are all freed or ordered to be freed whenever they seem worthy of liberty. External deference to religion is shown by ordering the dedications he had vowed should be presented to Jupiter and Minerva the saviours.'

Diogenes Laertes.

LUCIUS SENECA: *b.* 3 B.C.; *d.* 65.

Having entered a pool of hot water, he sprinkled some upon the bystanders, saying—

"A libation to Jupiter the liberator." *Tacitus.*

MARCUS AURELIUS ANTONINUS, Emperor: *b.* 121; *d.* 180.

Conclusion of his meditations—"*He* determines the duration of the piece, who first caused it to be composed and now orders its conclusion. *You* are not accountable for either. Depart, therefore, with a good grace; for he who dismisses you is a gracious and benevolent Being."

LORENZO DE MEDICI: *b.* 1448; *d.* 1492.

On being urged to bear death with fortitude—"With cheerfulness, if such be the will of God."

Asked how he relished a morsel of food—"As a dying man always does." *Roscoe.*

MICHEL DE MONTAIGNE: *b.* 1533; *d.* 1592.

Touching his lifelong aversion to medicine—"I submit

myself to Nature, confident that she is armed with claws and teeth to defend us against the assault of maladies."

At the last he had mass celebrated in his room and sank dead during the service.

GIORDINO DI BRUNO: *b.* 1550; *d.* 1600.

On being condemned by the Inquisition—"Perhaps this sentence gives you more alarm than it gives to me."

He remained constant to the end. *Maccall.*

FRANCIS, LORD BACON: *b.* 1561; *d.* 1626.

On abandoning politics—"The talent which God has given me I have misspent in things for which I was least fit."

His last letter—"I was likely to have had the fortune of Caius Pliny the elder, who lost his life by trying an experiment about the burning of Mount Vesuvius. For I was also desirous to try an experiment or two, touching the conservation and induration of bodies. As for the experiment itself, it succeeded excellently well."

His will—"For my name and memory, I leave it to men's charitable speeches, and to foreign nations, and to the next ages." *Campbell.*

JOHN LOCKE: *b.* 1632; *d.* 1704.

Having received the Sacrament at home, he told the minister that "he was in perfect charity with all men, and in a sincere communion with the Church of Christ, by what name soever it might be distinguished."

His last evening he exhorted Lady Masham "to regard this world only as a state of preparation for a better," and added that "he had lived long enough and thanked God for having passed his life so happily; but that after all he looked upon this life to be nothing but vanity."

Works, Edition 1812, *and Clissold.*

BARUCH D'ESPINOZA (SPINOZA): *b.* 1632; *d.* 1677.

Conclusion of his *Ethics* (published after death)—"Beatitude is not the reward of virtue, but virtue itself."

"The wise man, in so far as he is truly to be so considered, scarcely knows what mental perturbation means; but conscious of himself, of God, and of that special eternal necessity of things, never ceases from being, but is always in possession of true peace of mind. . . . All good things are as difficult of attainment as they are rare."
R. Willis.

His end was sudden and unexpected, and under the circumstances, alone in the house with his friend, Dr. Meyer, gave occasion to his enemies for suspicion of an arranged suicide; this, however, Colerus refuted.

To his hostess at Amsterdam asking him if he thought her religion would save her—"Your religion is a good one—you ought not to seek another, nor doubt that yours will procure your salvation, provided you add to your piety the tranquil virtues of domestic life." *Lewes.*

SAMUEL JOHNSON: *b.* 1709; *d.* 1784.

From his will—"I bequeath to God a soul polluted by many sins, but I hope purified by Jesus Christ."

A note being brought him—"An odd thought strikes me;—we shall receive no letters in the grave."

On hearing that he could not recover—"Then I will take no more physic, not even my opiates; for I have prayed that I may render up my soul to God unclouded."

"Attend, Francis, to the salvation of your soul, which is the object of greatest importance."

"God bless you, my dear." *Boswell.*

DAVID HUME: *b.* 1711; *d.* 1775.

"I have written on all sorts of subjects . . . yet I have no enemies; except indeed all the Whigs, all the Tories, and all the Christians."

"I see death approaching gradually without anxiety or regret. I salute you with great affection and regard for the last time." *Brougham.*

DENIS DIDEROT: *b.* 1713; *d.* 1784.

He quoted from Montaigne—"I plunge stupidly into this dumb Deep, which swallows me and chokes me, in a

moment—full of insipidity and indolence. Death, which is but a quarter of an hour's suffering, without consequence and without injury, does not require peculiar precepts."

To his wife remonstrating with him for eating an apricot —"Mais que diable de mal veux-tu que cela me fasse?"— and so died. *Carlyle.*

François Arouet (Voltaire): *b.* 1694; *d.* 1778.

Ovation on his last appearance at the theatre—"They wish to make me die of pleasure. They would suffocate me with roses" (*on m'étouffe de roses*).

To Franklin, who asked his blessing on his son—"God and liberty is the only one fitting for Franklin's children."

Four days before his death he wrote a few lines to Lally Tollendal to say that he died happy on hearing of justice being done at last to his father. *Brougham.*

Jean Jacques Rousseau: *b.* 1712; *d.* 1778.

"Ah! how happy is the man who can believe."

"I am not afraid of death, but I dread pain."

"It is not I whom they care for, but public opinion and talk about me, without a thought of what real worth I may have." *J. Morley.*

His last months were passed in misery and loneliness, and he died suddenly, not without suspicion of suicide, though apoplexy was certified. This somewhat discredits the words that I have seen attributed to him—"Throw up the window, that I may see once more the magnificent scene of Nature."

Edward Gibbon: *b.* 1737; *d.* 1794.

Conclusion of his own memoirs—"I must reluctantly observe that two causes, the abbreviation of time and the failure of hope, will always tinge with a browner shade the evening of life."

Twenty years before his death he said he "thought himself a good life for ten, twelve, or perhaps twenty years."

To his valet—"Pourquoi est-ce que vous me quittez?"

His man said he at no time showed alarm or apprehension of death. *Lord Sheffield.*

IMMANUEL KANT: *b.* 1724; *d.* 1804.

He died in February and in the previous summer he had said—"O happy February! in which man has least to bear —least pain, least sorrow, least self-reproach!" (because the shortest month).

His mind failed much at the last—"God forbid that I should be sunk so low as to forget the offices of humanity."

'Now, my dear Sir, you are again in right order.'—"Yes, ready for the enemy and in battle array."

Offered something to drink—"It is enough."

De Quincey.

JOHANN GOTTLIEB FICHTE: *b.* 1762; *d.* 1814.

Refusing to take more medicine—"Leave it alone: I need no more medicine: I feel that I am well."

W. Smith.

On concluding his lectures to the students—"This course of lectures will be suspended till the end of the campaign. We will resume them in a free country or die in the attempt to recover her freedom."

He descended, amid applause, to go and join the Volunteers for the great campaign of 1813. *Lewes.*

GEORGE FREDERIC HEGEL: *b.* 1770; *d.* 1830.

His last writing, a preface to the new edition of his *Logic*—"The writer must content himself with what it has been allowed him to attain under the pressure of circumstances . . . and with haunting presence of a doubt whether, amid the loud noises of the day . . . there is left any room for sympathy with the passionless stillness of a science of pure thought."

Within seven days he was dead—of cholera. *Caird.*

ARTHUR SCHOPENHAUER: *b.* 1788; *d.* 1860.

He declared "it would be a pure boon to him if he could

attain Nirvana; but he feared Death held out no prospect of that. In any case, come what might, he had a pure intellectual conscience."

"Whoever had been alone all his life, must understand that solitary business (death) better than others."

Zimmern.

AUGUSTE COMTE: *b.* 1798; *d.* 1857.

In his last illness he spoke with enthusiasm of the great work he had done and of the marvellous transformation his religion would effect in the world.

His will commences—"Religion universelle. L'amour pour principe, l'ordre pour base, le progrès pour but," and then in the name of Humanity as represented by the noble and tender patroness to whom he had dedicated his chief work (the Virgin)—"Ordre et progrès. Vivre pour autrui. Vivre au grand jour."

They found him lying near the altar of his private devotions—"Voilà comment je serai dans ma tombe." *Gruber.*

THOMAS CARLYLE: *b.* 1796; *d.* 1881.

"They say I am a great man now, but not one of them believes my report; not one of them will do what I have bidden them to do."

"We bid you to hope."

To his doctor—"For me you can do nothing. The one thing you could do, you must not do—that is help me to make an end of this. We must just go on as we are."

Froude, visiting him, tried to arouse his interest in certain current affairs; but no—'These things do not interest you.'—"Not the least." *Froude.*

JOHN STUART MILL: *b.* 1806; *d.* 1873.

Warned that he could not recover—"My work is done." *Courtney.*

ERNEST RÉNAN: *b.* 1823; *d.* 1892.

On a last severe heart attack at his country home—"Take me back to the College."

From the Preface to his *Feuilles Détachées*—"All religions are vain, but religion is not in vain . . .O God, whom we adore in spite of all, Thou art in truth a Hidden God."

For his epitaph he would have—"Veritatem Dilexi."

"I have done my work, I die happy," and "It is the most natural thing in the world to die; let us accept the Laws of the Universe—the heavens and the earth remain."

Darmesteter.

HERBERT SPENCER: *b.* 1820; *d.* 1903.

"Of late years the consciousness that without origin or cause infinite space has ever existed, and must ever exist, produces in me a feeling from which I shrink."

Close of his last paper, "Ultimate Questions."

(2) SCIENCE

NICHOLAS COPERNIK (Copernicus): *b.* 1473; *d.* 1543.

The first printed copy of his great work, *De Revolutionibus*, which he had scarcely dared to have printed, arrived just in time—it met his eyes and his dying hands touched it. *Prowe.*

GALILEO GALILEI: *b.* 1564; *d.* 1642.

When condemned by the Inquisition, he recanted publicly his expressed opinions on the earth's movement, muttering, however—"E pur si muove."

On becoming blind—"These heavens, this universe which by wonderful observation I had enlarged a thousand times beyond the belief of past ages, are henceforth shrunk into the narrow space which I myself occupy. So it pleases God; it shall, therefore, please me." *Brewster.*

JOHN KEPLER: *b.* 1571; *d.* 1630.

His epitaph upon himself—

"Mensus eram cœlos, nunc terræ metior umbras:
Meus cœlestis erat, corporis umbra jacet."

Brewster.

René Descartes: *b.* 1596; *d.* 1650.

Being tended at Christiania by a Dutch physician who had before opposed his views, he asked him to keep out of his sight and he would die easier.

When they proposed to bleed him—"Messieurs, épargner le sang français." *Mahaffy.*

Cf. Byron's similar objection to being bled. He quoted Dr. Reid, "less slaughter is effected by the lance than by the lancet." And again, "if my hour is come, I shall die whether I lose my blood or keep it."

Gottfried Wilhelm Leibnitz: *b.* 1646; *d.* 1716.

He tried to write some words—they were illegible.

Asked if he would receive the Sacrament—"they should leave him in peace; he had done no man wrong and had nothing to confess."

Reminded of Eternity—"Also are other men mortal." *Eckhart.*

Sir Isaac Newton: *b.* 1642; *d.* 1727.

"I do not know what I seem to the world, but to myself I appear to have been like a boy playing upon the seashore and diverting myself by now and then finding a smoother pebble or prettier shell than ordinary, while the great ocean of truth lay before me all undiscovered." *Clissold.*

'The book which was commonly lying before him and which he read oftenest at last, was a duodecimo Bible.'

He suffered much pain yet 'he never uttered a cry or complaint or displayed the least impatience, but during the short intervals of relief would smile and talk with his usual cheerfulness.' *Brewster.*

Charles von Linné (Linnæus): *b.* 1707; *d.* 1778.

Conclusion of his autobiography—"God hath permitted me to visit his secret council chambers, and to see more of the creation than any mortal before me, and given me greater knowledge of natural history than anyone hath hitherto acquired," followed by 1 Chron. xvii. 8.

From a letter—"Whether Nature is Calvinistic, Jewish or Mahommedan is all one to me, and the knowledge of the species is the only thing I shall look to." *Brightwell.*

GEORGES LOUIS LECLERC (Buffon): *b.* 1707; *d.* 1788.

"The view of the past, which awakens the regret of old fools, offers to me, on the contrary, the enjoyments of memory, agreeable pictures, precious images, which are worth more than your objects of pleasure; for they are pleasant, these images, and they are pure, for they call up only amiable recollections." *Smiles.*

HENRY CAVENDISH: *b.* 1731; *d.* 1810.

To his valet—"Mind what I say, I am going to die. When I am dead, *but not till then,* go to Lord George Cavendish and tell him of the event. Go!"

He evidently wished to be alone; when the man returned, he was dead. *J. Wilson.*

JOHN SYLVAIN BAILLY: *b.* 1736; *d.* 1793.

On being condemned in the French Revolution—"I have always carried out the law. I shall know how to submit to it myself since you are its organ."

On leaving prison—"Be calm; I have rather a difficult journey to perform and I distrust my constitution; I hope, however, to reach the end properly."

Nearing the scaffold they said to him, 'Thou tremblest, Bailly.'

"I am cold, my friend." *Arago.*

JOSEPH PRIESTLEY: *b.* 1733; *d.* 1804.

Asked whether he believed he would live again—"Yes, I believe I shall; and we shall all meet in another and a better world."

After dictating a few alterations in his work—"That is right: I have now done." *His son.*

SIR WILLIAM HERSCHEL: *b.* 1738; *d.* 1822.

A note written in 1819, carefully preserved by his sister—"There is a great comet. I want you to assist me. . . . I saw its situation last night. It has a long tail."

To the last he evinced an anxious care for his workroom and papers. *Holden.*

ANDRÉE JEAN RETRIUS: *b.* 1742; *d.* 1821.

"Now the legs are dead; now the muscles of the bowels cease their function. The last struggle must be heavy; but for all that, it is highly interesting." *Smiles.*

ANDRÉ MARIE AMPÈRE: *b.* 1775; *d.* 1836.

On his last journey his companion wished to avoid serious topics because of his precarious health—"My health! my health! What does my health signify? There ought to be no consideration here, between us two, about anything but the eternal truths, about the men and things which have been useful or hurtful to humanity."

Hamerton.

ALEXANDER VON HUMBOLDT: *b.* 1769; *d.* 1859.

Upon three scraps of paper on his writing-table, these words—"Then the heavens and the earth were finished, and all the host of them." *Bruhns.*

"How grand these rays! they seem to beckon earth to heaven." *Smiles.*

GEORGES CUVIER: *b.* 1769; *d.* 1832.

"See what a different man I am to-day and there is still so much to do."

On being told of the public interest in him—"I love to believe it. I have long endeavoured to render myself worthy of it."

He wished to die in his favourite cabinet and had himself carried there. *Decandolle.*

Sir Humphry Davy: *b.* 1778; *d.* 1829.

From his will—"I wish to be buried where I die—*natura curat suas reliquias.*"

"I am dying, and when it is all over I desire that no disturbance of any kind may be made in the house; lock the door and let everyone retire quietly to his apartment."

Paris.

François Arago: *b.* 1786; *d.* 1853.

On Napoleon's *coup d'état* in 1852 he publicly resigned his position at the Observatory: as an honest Republican he could not take the required oath.

To M. Biot three hours before his death—"I intend to resign my situation of perpetual secretary to the Academy, since I can no longer discharge its duties." *Barral.*

Michael Faraday: *b.* 1791; *d.* 1867.

From a letter to Sir J. South—"As death draws nigh to old men or people, this world disappears, or should become of little importance." *Spence.*

Sir Charles Lyell: *b.* 1797; *d.* 1875.

From a letter to Darwin—"I was glad to see that he [Professor Jellett] fairly admitted that truth was the chief object to be kept in sight, and that unless prayer could be shown to be rational no Christian sanction and authority or Scriptural support ought to have any weight."

Mrs. Lyell.

Charles Darwin: *b.* 1809; *d.* 1882.

To the Duke of Argyll enforcing the evidences of mind in Nature—"Well! that often comes over me with overwhelming force; but at other times it seems to go away."

"I am not the least afraid to die." *Darwin.*

Louis Rudolf Agassiz: *b.* 1807; *d.* 1873.

From his last published paper, correcting the proofs of which was his last work—As to the origin or succession of types: "We are as far from any satisfactory solution of this

problem as if development theories had never been discussed."

"A physical fact is as sacred as a moral principle. Our own nature demands from us this double allegiance." *Agassiz.*

"Le jeu est fini." *Marcon.*

JAMES CLERK MAXWELL: *b.* 1831; *d.* 1879.

"Old chap, I have read up many queer religions; and there is nothing like the old thing after all."

"I have looked into most philosophical systems and I have seen none that will work without a God."

Campbell and Garnett.

GEORGE ROMANES: *b.* 1848; *d.* 1894.

"I have now come to see that faith is intellectually justifiable. It is Christianity or nothing." *Mrs. Romanes.*

THOMAS HENRY HUXLEY: *b.* 1825; *d.* 1895.

From a last note to Sir J. Hooker written three days before his death—

"At present I don't feel at all like 'sending in my checks,' and without being over sanguine I rather incline to think that my native toughness will get the best of it."

He directed these lines to be inscribed upon his tombstone—

"Be not afraid, ye waiting hearts that weep;
For still He giveth His belovèd sleep,
And if an endless sleep He wills, so best."

Leonard Huxley.

(3) ART

(*a*) *Literature*

P. VIRGILIUS MARO: *b.* 70; *d.* 19 B.C.

Epitaph upon himself—

"I sung flocks, tillage, heroes; Mantua gave
Me life, Brundusium death, Naples a grave."

Dryden.

Shaikh Muslah-ud-Din Sadi: *b.* close of twelfth century and supposed to have lived a hundred and two years.

"Better is the sinner who hath thoughts about God, than the saint who hath only the show of sanctity."

Robinson.

Nazani (Persian classical poet): *b.* 1140; *d.* 1202.

Departing on his journey, he instructed his companions, one while as to the way, another as to the guide. Then he smiled and said—"The mercy of the All-Merciful permitteth me a departure full of hope."

"O, keep yourselves afar from unmercifulness: Ye and this house, I and the mansion of joy!" *S. Robinson.*

Francesco Petrarch: *b.* 1304; *d.* 1374.

His last letter ends—"Adieu, my friends; adieu, my letters."

He was found dead among his books in his library.

Dante Alighieri: *b.* 1265; *d.* 1321.

Commencement of his last religious verses, known as Dante's Creed—"I have already written many times regarding love, in the sweetest and most beautiful rhymes I was able, and I exerted all my powers to refine them. They no longer satisfy my desires, for I know I have often vainly expended my labours and have been ill repaid. I will now withdraw my hand from writing any longer on false love, but will discourse on God as befits a Christian." *Balbo.*

"Here am I, Dante, laid, shut out from my native shores." (?) *Carlyle.*

Luiz de Camoens: *b.* 1524; *d.* 1579.

"I am happy in that I die in the bosom of my country—nay, in that I am dying with her." *F. Harrison.*

Torquato Tasso: *b.* 1544; *d.* 1595.

His farewell letter to a friend—"It is not the time now to enlarge on my obstinate ill-fortune, for fear I should

speak ill of the ingratitude of the world, which has determined to have the triumph of bringing me to my grave a beggar, whereas I once used to think that the age, which derived much glory from my writings, would not have left me unrewarded. . . . Pray God for me, and as I have always loved you in this present life, be sure I will do the same in the truer life also—in that life which consists not in feigned, but true charity."

He died in a convent. *Milman.*

MIGUEL DE CERVANTES: *b.* 1547; *d.* 1616.

"My life is, indeed, drawing to a close, and I find by the daily journal of my pulse, that it will have finished its course by next Sunday at farthest."

A last letter—"Yesterday extreme unction was administered to me, and to-day I am writing this; my time is short, my pains increase, my hopes vanish . . . but we must bow to the will of Heaven." *Roscoe.*

EDMUND SPENSER: *b.* 1552; *d.* 1599.

Last recorded fragment—

"For all that moveth doth in Change delight:
But thenceforth all shall rest eternally
With Him that is the God of Sabaoth Light;
O! that great Sabaoth God, grant me that
Sabaoth's sight."

He died in great penury. *Church.*

JOHN MILTON: *b.* 1608; *d.* 1674.

On himself escaping the doom of the regicides—

"And yet thy doom doth prove more grievous far.
Old, sickly, poor, stark blind, thou writ'st for bread:
So far to live thoud'st call Salmasius from the dead."

To his wife—"Make much of me as long as I live, for thou knowest I have given thee all when I die at thy disposal." *Masson.*

JEAN-BAPTISTE POQUELIN (MOLIÈRE): *b.* 1622; *d.* 1673.

"I see that it cannot last. I can no longer bear up against the misery which never ceases to oppress me: and I feel that I am going."

When urged not to play in his own work (*Malade Imaginaire*)—"What would you have me do? There are fifty poor devils dependant upon my exertions: I should reproach myself bitterly if I neglected to give them the daily bread they expect from my efforts, while I can by any means help it."

He played, broke a blood-vessel on the stage, and was carried home to die. *Mdme. Blaize Bury.*

JEAN RACINE: *b.* 1639; *d.* 1699.

To Mdme. de Maintenon saying she would conjure back the sunshine of the King's favour—"Alas! no! Madame, you can never conjure it back for me."

To his friend Boileau—"I look upon it as a great blessing for me to have died before you."

After a life-long fear of death (like Johnson), he met his end with meek fortitude.

His will—to be buried at Port Royal.

Mdme. Blaize Bury.

ALEXANDER POPE: *b.* 1688; *d.* 1744.

"There is nothing meritorious but virtue and friendship, and indeed friendship itself is only a part of virtue."

Asked if a priest should be called—"I do not think it essential, but it will be very right, and I thank you for putting me in mind of it." *S. Johnson.*

OLIVER GOLDSMITH: *b.* 1728; *d.* 1774.

His physician, surprised at the degree of fever, asked, 'Is your mind at ease?'—"No, it is not." *Forster.*

JOHANN WOLFGANG GOETHE: *b.* 1749; *d.* 1832.

He traced with his forefinger letters in the air; his

wandering thoughts recurred to Schiller. Dying tranquilly in his arm-chair—"More light! More light!"

N.B.—This expression is not in Düntzer.

RICHARD BRINSLEY SHERIDAN: *b.* 1751; *d.* 1816.

His last words in Parliament—"Great Britain fell, and with her fell all the best securities for the charities of human life, for the power and honour, the fame, the glory and the liberties not only of herself, but of the whole civilized world."

To his wife—"Don't imagine that I am expressing an interesting apprehension about myself which I do not feel."

Pursued to the end by money difficulties—"I am absolutely undone and broken-hearted." *Moore.*

JOHANN FRIEDRICH SCHILLER: *b.* 1759; *d.* 1805.

His last line to Goethe—"Farewell! may all good be yours."

The dying man was mourning over his unfinished work—*Demetrius.*

Rambling in his sleep—"Is this your Heaven? Is this your Hell?"

Asked how he felt—"Calmer and calmer." *Palluke.*

ROBERT BURNS: *b.* 1759; *d.* 1796.

"Well, madam, have you any commands for me in the next world?"

To a lady offering to pull down the blind as the sun was shining brightly—"Thank you, my dear, for your kind attention—but oh! let him shine; he will not shine long for me."

To a fellow volunteer—"John, don't let the awkward squad fire over me."

N.B.—His last lay—"Fairest maid, on Devon banks."

Principal Shairp.

SIR WALTER SCOTT: *b.* 1771; *d.* 1832.

"Lockhart, I may have but a minute to speak to you. My dear, be a good man, be virtuous, be religious, be a

good man. Nothing else will give you any comfort when you come to lie here."

Asked if Sophia and Anne should be sent for—"No! don't disturb them. Poor souls! I knew they were up all night.—God bless you all."

"I have unsettled no man's faith, I have corrupted no man's principles." *Lockhart.*

WILLIAM WORDSWORTH: *b.* 1770; *d.* 1850.

Asked if he would receive the Sacrament—"That is just what I want."

"Is that Dora?" *Ch. Wordsworth.*

PIERRE JEAN BÉRANGER: *b.* 1780; *d.* 1857.

To the curé who visited him—"Your character gives you the right to bless me and I, on my part, bless you. Pray for me and for all unfortunates! My life has been that of an honest man. I remember no action for which I have cause to blush before God." *Memoirs.*

GEORGE GORDON, LORD BYRON: *b.* 1788; *d.* 1824.

"My hour is come! I do not care for death—but why did I not go home before I came here?"

"Poor Greece! I have given her my time, my means, my health—and now I give her my life! What could I do more?" *Moore.*

If the rest of mankind were damned, "he would rather keep them company than creep into heaven alone."

"Δεῖ με νῦν καθευδειν." *Nichol.*

JOHN KEATS: *b.* 1795; *d.* 1821.

Words for his own tombstone—"Here lies one whose name was writ in water."

"I feel the daisies growing over me."

"Severn, lift me up—I am dying—I shall die easy; don't be frightened—be firm and thank God it has come."

Monkton Milnes.

HEINRICH HEINE: *b.* 1799; *d.* 1856.

"Deepest sorrow, thy name is Heinrich Heine!"

"Am I about to die? It is well."

Asked if he were at peace with God—"Do not trouble yourself: God will pardon me: *c'est son métier.*" *Sharp.*

VICTOR HUGO: *b.* 1803; *d.* 1885.

On his birthday fête, 1881—"Who speaks to Paris, speaks to the world; he speaks *urbi et orbi.*"

"I feel as if I were only twenty to-day."

On growing old—"I have no longer any time to waste." *Barbon.*

"Adieu, Jeanne, adieu." *Cappon.*

HENRY WADSWORTH LONGFELLOW: *b.* 1807; *d.* 1882.

"Let the lifeless body rest
He is gone who was his guest.

Lying dead among thy books
The peace of God in all thy looks."

Monody on Bayard Taylor.

CHARLES DICKENS: *b.* 1812; *d.* 1870.

His last public address—"From these garish lights I vanish now for evermore with a heartfelt, grateful, respectful, and affectionate farewell."

His last letter on the day of his death—"I have always striven in my writings to express veneration for the life and lessons of our Saviour; because I feel it. . . . But I have never made proclamation of this from the house-tops."

"For an hour he had been very ill," he said, but he wished dinner to go on.

As his sister-in-law strove to assist him to the sofa—"On the ground." *Forster.*

CHARLOTTE BRONTË: *b.* 1816; *d.* 1855.

"Oh! I am not going to die, am I? He will not separate us, we have been so happy." *Mrs. Gaskell.*

WILLIAM MAKEPEACE THACKERAY: *b.* 1811; *d.* 1863.

From a late letter on the death of a friend—"That ghastly struggle over, who would pity any man that departs? It is the survivors one commiserates. . . . But that loss, what a gain to him! A just man summoned by God—for what purpose can he go but to meet the Divine love and goodness?"

Last parting with Mr. Synge—"I want to tell you that I shall never see you again. I feel that I am doomed. I know this will grieve you; but look in that book and you will find something that will please and comfort you."—It was a written prayer ending, "For the sake of Jesus Christ our Lord." *H. Merivale.*

From a prayer written not long before his death—"that he might never write a word inconsistent with the love of God, or the love of man; that he might never propagate his own prejudices or pander to those of others; that he might always speak the truth with his pen and that he might never be actuated by a love of greed."

ALFRED, LORD TENNYSON: *b.* 1809; *d.* 1892.

"For tho' from out our bourne of time and place
The flood may bear me far
I hope to meet my Pilot face to face
When I have crossed the bar."

"What a shadow this life is and how men cling to what is after all but a small part of the great world's life."

"I have opened it." *Hallam Tennyson.*

ROBERT BROWNING: *b.* 1812; *d.* 1889.

"One who never turned his back, but marched breast forward
Never doubted clouds would break.
Never dreamed, though right were worsted, wrong would triumph.
Held we fall to rise, are baffled to fight better, sleep to wake." *Asolando.*

(*b*) *Music*

GEORGE FREDERICK HANDEL: *b.* 1685; *d.* 1759.

He prayed that "he might breathe his last on Good Friday in hopes of meeting his good God, his sweet Lord and Saviour, on the day of His resurrection."

And so it was. *Crowest.*

FRANZ JOSEPH HAYDN: *b.* 1732; *d.* 1809.

During the bombardment of Vienna—"Why this terror? Know that no disaster can come where Haydn is."

At the last performance of the *Creation* in his honour, he met the applause of the audience by rising and pointing upwards—"Not from me, but from heaven comes all."

"God preserve the Emperor." *Crowest.*

WOLFGANG AMADEUS MOZART: *b.* 1756; *d.* 1791.

"The taste of death is already on my tongue—I taste death."

He had the score of his Requiem Mass before him—"Did I not tell you that I was writing this for myself?" *Holmes.*

FRANZ SCHUBERT: *b.* 1797; *d.* 1828.

On being told he was in his own room, in his own bed—"No! it is not true; Beethoven is not laid here."

"Here, here is my end." *Hellborn.*

LUDWIG VON BEETHOVEN: *b.* 1771; *d.* 1827.

During an operation for his dropsy—"Rather water from my body than from my pen."

He would have the sketch of his *Tenth Symphony* brought to him. In his imagination, it assumed the form of a musical leviathan, compared with which his other symphonies would be mere trifles.

"Plaudite amici, Comœdia finita est." *Moscheles.*

FELIX MENDELSSOHN-BARTHOLDY: *b.* 1809; *d.* 1847.

Last letter to his sister—"A great chapter is now ended

and neither title nor beginning of the next is yet written. But God will make it all right one day; this suits the beginning and end of all chapters."

"Tired, very tired." *Letters.*

JOACHIM ANTONIO ROSSINI: *b.* 1792; *d.* 1868.

His farewell to Engel—"Where there is no melody there is no music. . . . Write graceful or deeply felt thoughts, but write melody or write nothing. This is my last advice to you."

In his last illness, his suffering was so great that he begged to be put out of his misery. *Engel.*

FRÉDÉRIC CHOPIN: *b.* 1810; *d.* 1849.

His parting with G. Sand—"I become a burden to you. I go and you shall never hear of me again."

Mozart was ever his idol, and he begged Mozart's Requiem might be played for him.

"Maintenant j'entre en agonie." *Engel.*

RICHARD WAGNER: *b.* 1813; *d.* 1883.

Amid his disappointment at the want of appreciation and support he ever retained "trust in the German genius."

"We believe in the possibility of regeneration and devote ourselves thereto in every sense."

Parsifal—"Faith lives" and

> "Oh high and holy miracle
> Redeeming the Redeemer!"

"In the life of the future the art-work will be what to-day it can only long to be and not really be."

He died suddenly at Venice. *Chamberlain.*

(*c*) *Painting*

ALBERT DÜRER: *b.* 1471; *d.* 1528.

Inscription to his last great work, *The Four Apostles*—"All secular rulers should be careful in these dangerous times

that they do not accept the seduction of men for the Word of God; for God will not have anything taken from his Holy Word, nor added to it. Hear therefore these four excellent men, Peter, John, Paul and Mark! and listen to their warning."

From his treatise on Proportion (published 1528)—"Adhere diligently to the true characteristics of Nature"—"for truly Art is concealed in Nature and he who can pluck it out, his it is."

His death was premature and unexpected, but peaceful.
Thausing.

MICHAEL ANGELO BUONAROTTI: *b.* 1475; *d.* 1563.

When it was said it was a pity he never married—"I have only too much of a wife in my art, and she has given me trouble enough; as to my children, they are the works that I shall have, and if they are not worth much, they will at least live for some time." *Vasari.*

From a sonnet—"Now I know how my soul was snared by error, when it made art its idol and sovereign master. . . . Neither painting nor sculpture suffice to calm the soul that now turns to Thee, O Divine Love."

"My soul I resign to God, my body to the earth and my worldly possessions to my relations." *Clement.*

RAPHAELLE SANZIO: *b.* 1483; *d.* 1520.

On being warned of his near end, he made his will, sending away his mistress and providing for her. He died in a most Christian state of mind. *Vasari.*

TITIAN: *b.* 1477; *d.* 1570.

He died of the plague, deserted and alone. His last work was a sketch of St. Sebastian, the patron saint of Italy against the plague.

ALONSO CANO: *b.* 1601; *d.* 1667.

Remonstrated with for putting away the crucifix given him: was it not the image of his Lord?—"So do I believe,

father, yet vex me not with the thing, but give me a simple cross, that I may adore it, both as it is in itself and as I can figure it to my mind." *Maxwell.*

Rembrandt van Ryn: *b.* 1606; *d.* 1669.

When it was objected that he only finished parts of his pictures—"The work is perfect when the master has expressed his thought."

No record of his quiet end. *Vosmaer.*

Ertévan Murillo: *b.* 1618; *d.* 1682.

He directed, for his tomb, a slab with his name, a skeleton, and these words on it—"Vive moriturus." *Maxwell.*

Claude Gellée (Lorraine): *b.* 1600; *d.* 1682.

From his will—"First, I commend my soul to God and to His Holy Mother and to my Guardian Angel and to all the saints in heaven, praying the Divine Majesty to vouchsafe to receive it into the glory of Paradise." *Dulha.*

Sir Christopher Wren: *b.* 1631; *d.* 1725.

'Once a year it was his habit to be driven to London and to sit for a while under the dome of his own cathedral.' —So doing, he caught a chill, and soon after his return, his servant found him dead in his chair, calm and peaceful. *Phillimore.*

Sir Joshua Reynolds: *b.* 1723; *d.* 1792.

"I know that all things come to an end in this world, and I have come to mine."

Neither Northcote nor Taylor gives these words; but at least they are consonant with the calm resignation which closed a beautiful life.

Farewell words at the Academy—"I should desire that the last words which I should pronounce in this Academy, and from this place, might be the name of—Michael Angelo."

THOMAS GAINSBOROUGH: *b.* 1727; *d.* 1788.

To Sheridan before his last illness—"I shall die soon—I know it—but for this I care not. What oppresses my mind is this. . . . I wish to have one worthy man to accompany me to the grave. I am desirous of bespeaking you.—Will you come—aye or no?"

To Sir J. Reynolds visiting him on his deathbed—"We are all going to Heaven and Vandyke is of the party."

Jackson.

JOSEPH MALLARD TURNER: *b.* 1775; *d.* 1851.

To his doctor on being told death was near—"Go downstairs, take a glass of sherry, and then look at me again."

The morning sun shone on the dying artist. *Thornbury.*

He withdrew to die alone. His last word—Silence! his art spoke for him.

JOHN CONSTABLE: *b.* 1776; *d.* 1837.

His last evening as visitor at the Life Academy he gave a short address to the students, cautioning them not to be in too great haste to exchange the advantages of our Academy for instruction in the foreign schools.

His last picture he was at work on—*Arundel Mill and Castle.* He died suddenly in the night. *C. R. Leslie.*

HOKUSAI (Japanese): *b.* 1760; *d.* 1849.

"If Heaven would give me five more years of life, I might become a truly great painter."

"There will be freedom, noble freedom, when one walks abroad in the fields of spring, the soul alone, untrammelled by the body." *Strand Magazine, May* 1898.

(*d*) *Interpretation*

DAVID GARRICK: *b.* 1717; *d.* 1779.

Of his physicians assembled to consult—

> "Another and another still succeeds
> And the last fool is welcome as the former."

To his servant—"Well, Tom, I shall do very well yet and make you amends for all this trouble." *Davies.*

Mrs. Siddons (Sarah Kemble): *b.* 1755; *d.* 1831.

In a temporary improvement during her last illness—"She had health to sell."

Edmund Kean: *b.* 1787; *d.* 1833.

Note to his estranged wife—"Let us be no longer fools. Come home; forget and forgive. If I have erred, it was my head, not my heart, and most severely have I suffered for it."

They met and were reconciled at his deathbed.

Hawkins.

Rachel Felix: *b.* 1821; *d.* 1858.

"In a week from now I shall begin to be food for worms and for writers of biographies."

"My poor Rebecca, my dear sister, I am going to see thee! I am indeed happy."

A Jewish service was held at the last. *Madame de B—.*

Johanna Maria (Jenny Lind): *b.* 1820; *d.* 1887.

On the shore one evening she was asked why she abandoned the stage—"When every day it made me think less of *this* [her Bible] and nothing at all of *that* [the sunset sky], what else could I do?" *Rockstro.*

Nicolò Paganini: *b.* 1784; *d.* 1840.

His professional motto—"I fear not the great ones, nor do I disdain the humble ones."

The last evening of his life he lay, with no light in the room, looking up at the moonshine. He then asked for his violin and his bow and began to draw a long note on his favourite sympathetic G string. So playing, he passed away. *Engel.*

N.B.—He was refused burial in consecrated ground by the Church.

SECTION V

SERVICE

I MUST admit that the titles of these sections have constituted a certain difficulty. It would have been simpler to have gone straight through the series of examples selected, merely classifying them under their recognized positions in life. Such bare division, however, would scarce have sufficed to break the monotony of the long list of names, while the attempt to group them under generic headings had in itself a distinct fascination. Merely as a matter of form it was advantageous because it afforded opportunity for these brief remarks which, however valueless in themselves, do tend to relieve the succession of illustrations, punctuating them, so to speak, with definite intervals, while I yielded, willingly enough no doubt, to the prevalent temptation to generalize, to co-ordinate differences, to find a common denominator for various classes of work and activity. Specialization of functions is, of course, a necessity under complex conditions of social life; but it is not altogether satisfactory as a basis of arrangement in a matter which, after all, is concerned chiefly with the results of character and disposition. Besides, the divisions are apt to overlap; great types are often many-sided, while the qualities which constitute greatness or goodness are bound to assert themselves whatever the predominant life-work may be. Character is the ultimate reality; its fruits are manifestly similar in all departments of activity whatever the accidents of their guise. Nor is it possible to appropriate generic terms like authority, or thought or the above of service to particular classes of men. All exercise authority according to the degree of position or personal power, and all serve, from the monarch to the workman, serve somewhat at least, be it only themselves. If I had undertaken to assign any order of merit to these sections, Service, I grant, would have been in the first rank, at least as regards the affairs of this world, being not only the most compre-

hensive, but ethically the highest. Doubtless it is a matter of opinion, a matter of our religious and moral conceptions. The title of priest, for instance, does practically stand for authority, whereas the more unassuming name of minister properly expresses service, and this much, at least, appears certain, viz. that the priest corresponds with the original Christian type in proportion as he is a good minister to others, while effective ministration may be altogether irrespective of any peculiar religious position. However, having accepted recognized distinctions, it remained only to illustrate this characteristic, and with every allowance for human defects, I know not that any men stand higher in the ranks of social service than those who devote their energies to the alleviation of pain and distress and the improvement of the public welfare. The preservation of the healthy conscience and of sound methods of thought is of the utmost importance; but here at least we are on the sure ground of practical application and, to take one branch only, the working philanthropist deserves more of mankind than the professor of a theoretic political economy.

(1) Philanthropy*

John Howard: *b.* 1726; *d.* 1790.

His last written words—"O that the Son of God may not die for me in vain. O God, do thou sanctify and cleanse the thoughts of this depraved heart! O that Christ may be magnified in me by life or in death."

"Lay me quietly in the earth, place a sundial over the spot and let me be forgotten."

He died at Cherson in Russia of the plague, and begged his friend, Admiral Priestman, not only to prevent any

* The term is used in its more modern and strictly humanitarian sense. Thus I should include those who expressly devote their energies to improving the lot of their fellows, rather than such as leave vast sums at their death for this purpose, or those whose position is more distinctively of a religious nature.

interference by Russian priests, but to read himself the funeral service of the English Church over his remains.

Taylor.

Captain Thomas Coram: *b.* 1668(?); *d.* 1751 (The Foundling Hospital).

When his friends, anxious to help him in his penury, were fearful lest he might resent their offers—"I have not wasted the little wealth of which I was formerly possessed in self-indulgence or vain expenses, and am not ashamed to confess that in my old age I am poor." *Heneage Jesse.*

Mrs. Hannah More: *b.* 1745; *d.* 1833.

"Lord Jesu! support me in that trying hour when I most need it! It is a glorious thing to die."

When they spoke of her good deeds—"Talk not so vainly, I utterly cast them from me and fall low at the foot of the Cross."

"Joy." *Roberts.*

William Wilberforce: *b.* 1759; *d.* 1833.

"Thank God that I should have lived to witness a day in which England is willing to give twenty millions sterling for the abolition of slavery."

"I am in a very distressed state."—'Yes, but you have your feet on the Rock.'—"I do not venture to speak so positively; but I hope I have." *R. and S. Wilberforce.*

Elizabeth Fry: *b.* 1780; *d.* 1845.

"I am very ill; pray for me; it is a strife but I am safe."

"Oh! my dear Lord, help and keep Thy servant."

The terror of death, which had always beset her, passed away. *Hare.*

Sir Thomas Fowell Buxton: *b.* 1786; *d.* 1844.

"I feel my faculties and powers obscured; but my faith is strong."

"Now all clouds are removed. What an inexpressible favour!"

"Christ is most merciful—most merciful to me—I do put my trust in Him." *Ch. Buxton.*

GEORGE PEABODY: *b.* 1795; *d.* 1869.

"It has been my constant prayer to God for upwards of twenty years that I might be enabled to accumulate a large sum of money to bestow in charity to the poor."

"It is a great mystery, but I shall know all soon."

G. B. Smith.

ANTONY ASHLEY COOPER, LORD SHAFTESBURY: *b.* 1801; *d.* 1885.

"When I feel age creeping on me and know I must soon die—I hope it is not wrong to say it—but I cannot bear to leave the world with all the misery in it."

"I am in the hands of God: the ever blessed Jehovah: in His hands alone. Yes, in His keeping, with Him alone."

Hodder.

GEORGE MOORE: *b.* 1806; *d.* 1876.

On parting with his wife before going to Carlisle, where he met with his fatal accident, he called out for a certain text he required. Her answer being wrong—"No! I remember: Well done, thou good and faithful servant, enter thou into the joy of Thy Lord."

"Yes! I fear no evil. He will never leave me nor forsake me." *Smiles.*

GEORGE MÜLLER (of Bristol): *b.* 1805; *d.* 1898.

In his ninety-second year—"I have been able every day and all the day, to work and with that ease as seventy years ago."

On the last day of his life, his son-in-law was suggesting some change for 'to-morrow'—"We will say nothing about to-morrow."

At his last prayer meeting he had the hymn—
"We'll sing of the Shepherd that died,
That died for the sake of the flock."
Next day he was found dead beside his bed. *Warne.*

ALBERT, PRINCE CONSORT: *b.* 1818; *d.* 1861.

To the Queen—"You have not forgotten the important communication to Nemours?"

"Gutes Frauchen." *Theodore Martin.*

ALEXANDER II of Russia: *b.* 1818; *d.* 1881 (Emancipator of the Serfs).

"Only Providence can protect me, and when He no longer sees fit to do so, these Cossacks cannot possibly help me."

After the explosion—"Quicker—home—carry me to the Palace—to die—there."

Author of "Life and Times of Alexander II."

DOROTHY WYNDLOW PATTISON (Sister Dora): *b.* 1832; *d.* 1878.

She asked to be carried back to Walsall—"Let me die among my own people."

"I see him there! the gates are opened wide."

"I have lived alone, let me die alone—let me die alone."

J. B. Smith.

(2) HEALING

THEOPHRASTUS BOMBART VON HOHENHEIM (Paracelsus): *b.* 1493; *d.* 1541.

From his works—"Reading never made a physician. Medicine is an art and requires practice. . . . My accusers complain that I have not entered the temple of knowledge through the legitimate door. But which one is the truly legitimate door? Galenus and Avircenna or Nature?"

"It is for us, by becoming holy, to recognize the holiness of God in all things."

"All gifts are from God."

Hartmann (see Browning's Poem).

JEROME CARDAN: *b.* 1501; *d.* 1576.

A funeral song at the close of his last book—

"O hallowed wife, most happy in the gain
By death, of freedom from this weight of pain!
O Son, whose name is stained by my own sin
I too, neglected, suffer through my kin.
From home and hearth thrust out. I conquer fate.
Hurts from my country, from my kindred hate
Of envy born, kill me and yet I live." *H. Morley.*

ANDREAS VESALIUS: *b.* 1514; *d.* 1564.

His last undertaking was a pilgrimage to Jerusalem. On his return to assume his position as Professor in Italy, he was wrecked at Zante and died miserably of want and exposure. *Burggraeve.*

WILLIAM HARVEY: *b.* 1578; *d.* 1657.

His last recorded letter (six weeks before death)—"Nor is there any better way to advance the proper practice of medicine than to give our minds to the discovery of the usual law of nature, by careful investigation of cases of rarer forms of disease . . . but it is in vain that you apply the spur to urge me to gird myself for any new investigation; for I now consider myself entitled to my discharge from duty." *D'Arcy Power.*

SIR THOMAS BROWNE: *b.* 1605; *d.* 1682.

From his *Letter to a Friend*, published after his death—"One day lived after the perfect rule of piety is to be preferred before sinning immortality. . . . Lastly, if length of days be thy portion, make it not thy expectation. Think every day the last and live always beyond thy account. . . . He who thus ordereth the purposes of this life, will never be far from the next." *Works edited by Wilkin.*

"Some of his last words were expressions of submission to the will of God and fearlessness of death." *S. Johnson.*

HERMAN BOERHAAVE: *b.* 1668; *d.* 1738.

"He that loves God, ought to think nothing desirable but what is pleasing to the Supreme Goodness."

S. Johnson.

JOHN HUNTER: *b.* 1728; *d.* 1793.

From his lectures on Surgery—"Of all things on the face of the earth, definitions are the most cursed."

When engaged upon his collection, a visitor remarked he was always busy—"I am, and when I am dead you will not soon meet another John Hunter." *Adams.*

From a letter on a question in dispute at St. George's Hospital—"In whatever way it may be determined is to me personally immaterial; the good of mankind, the improvement of the healing art, and the character of the hospital are the motives of my conduct."

Before his last meeting at the Hospital he said, 'he feared there would be a dispute and it would be the death of him.' So it happened, and a sudden heart attack killed him.

Stephen Paget.

FREDERICK ANTON MESMER: *b.* 1734; *d.* 1815.

'He was accustomed [as an old man in retirement] to speak with the greatest contempt of those who differed from or opposed him, and was never tired of sounding his own praise, and of dwelling on the benefit which his magnetic discoveries had conferred on mankind.'

Dr. Von Ellikon.

EDWARD JENNER: *b.* 1749; *d.* 1823.

"I am not surprised that men are not thankful to me; but I wonder that they are not grateful to God for the good which He has made me the instrument of conveying to my fellow creatures." *A Medical Journal.*

JOHN ABERNETHY: *b.* 1767; *d.* 1837.

Speaking of his own illness—"It is all stomach. We use our stomachs ill when we are young, and they use us ill when we are old."

On the last visit of a friend—"Ay, this is very kind of you—very kind indeed! Well! anything is better than this."

He lingered another year and died tranquilly.

Macilwain.

SAMUEL HAHNEMANN: *b.* 1755; *d.* 1843.

"Every man on earth works as God gives him strength, and meets from man with a corresponding reward; but no man has a claim at the judgment seat of God. God owes me nothing: I owe Him much—yea, all."

J. R. Russell.

SIR ASTLEY COOPER: *b.* 1768; *d.* 1841.

Before his last operation, he sent to count the steps of the stairs to the bedroom—"If there are more than lead up to my own bedroom, I leave it to you to manage that the lady shall be moved to an apartment in a lower story; otherwise I shall not attempt to operate."

"My own success depended upon my zeal and industry; but for this I take no credit, as it was given to me from above."

After a final consultation upon his case—"My dear sirs, I am fully convinced of your excellent judgment and of your devotion to me, but your wishes are not to be fulfilled. God's will be done! God bless you both! Bransby, my dear, kiss me. You must excuse me, but I shall take no more medicine."

"Good-bye. God bless you." *Bransby Cooper.*

SIR CHARLES BELL: *b.* 1774; *d.* 1842.

On leaving London in 1836—"Why then, as they say, go? Because there is a time, and the time draws near. London is a place to live in, but not to die in."

On his last journey he stayed near Worcester—"This is a sweet spot: here I should like to rest till they come to take me away."

That night he died suddenly, after having chosen to have read him the 23rd Psalm and the Evening Collects.

Review.

THÉOPHILE LAËNNEC: *b.* 1781; *d.* 1826.

His wife saw him take off the rings which he wore and lay them gently upon the table. Asking him the reason, he said—"Il faudrait que bientôt un autre me rendît ce service; je ne veux pas qu'on en ait le chagrin."

Two hours after he was dead. He was an earnest Catholic.
Lallour.

SIR JAMES SIMPSON: *b.* 1811; *d.* 1870.

"How old am I? Fifty-nine? Well! I have done some work. I wish I had been busier."

"I would have liked to have completed hospitalism, but I hope some good man will take it up."

As to the future, all his sayings breathed his early simple faith. *Laing Gordon.*

SIR BENJAMIN BRODIE: *b.* 1783; *d.* 1862.

"After all—God is very good." *A Medical Journal.*

WILLIAM FAIRLIE CLARKE: *b.* 1833; *d.* 1884.

"Great in His faithfulness. Remember that! Note that! You will need it. You will find it so."

When the verse was read 'Lo, I am with you always,' he added—"even unto the end." *E. H. W.*

SIR MORELL MACKENZIE: *b.* 1837; *d.* 1892.

"If I am going to get well, I shall get well anyhow; if I am not to get well, I may as well stop where I am."

"I don't want your mother to do all, but I don't want her to go out of the room much." *Haweis.*

LOUIS PASTEUR: *b.* 1822; *d.* 1895.

From his speech at his Jubilee—"Young people, confine yourselves to those methods, sure and powerful, of which we as yet know only the first secrets. And all, whatever your career, never permit yourselves to be overcome by scepticism, both unworthy and barren. . . . But whether our endeavours are more or less favoured by the circumstances of our life, on approaching the great end we must

have the right to say to ourselves, 'I have done what I was able.'" *Percy Frankland.*

To his last days he never ceased to concern himself with the affairs of his Laboratory, observing and correcting the mistakes which he detected.

In his hands, at the end, was the Crucifix. *Bournand.*

(3) Invention (Engineers, Etc.)

Archimedes: *b.* 287; *d.* 212 B.C.

'While intent on some geometrical figures which he had drawn on the sand, he was slain by a soldier who knew not who he was.' *Livy.*

William Caxton: *b.* 1422; *d.* 1491.

Wynkyn, his assistant, recorded on the last page of the work that 'he finished the history of the devout lives of holy fathers, worthy of remembrance to all well-disposed persons, translated from French into English, on the last day of his life.' *Knight.*

Bernard de Palissy: *b.* 1510; *d.* 1589.

Refusing to abandon his faith as a condition of liberty he said to the King—"Sire, I am ready to give up the remainder of my life for the honour of God. You have told me several times that you pity me, and now in turn I pity you who have used the words, 'I am compelled.' It was not spoken like a King, Sire! and they are words which neither you, nor the Guises, nor the people, shall ever make me utter. I can die."

He died, confined in the Bastille. *Lamartine.*

James Brindley: *b.* 1716; *d.* 1772.

On being given something to wet his mouth—"It's enough, I shall need no more." *Meteyard.*

Josiah Wedgwood: *b.* 1730; *d.* 1795.

'His works only wanted time and scarcity to make them worth anything.' *Meteyard.*

JOHN SMEATON: *b.* 1724; *d.* 1792.

He dreaded the blight of his mental powers—"Lingering over the dregs after the spirit had evaporated."

Excusing his growing slowness of apprehension—"It could not be otherwise; the shadows must lengthen as the sun goes down."

"How often have I looked up to it [the moon] with inquiry and wonder and thought of the period when I shall have the vast and privileged views of an hereafter and all will be comprehensive and pleasure." *Smiles.*

JAMES WATT: *b.* 1736; *d.* 1819.

"All will be well in the end; we must do the best we can on earth and look for rest in heaven."

"I am moved by the attachment that you show me. I hasten to thank you for it, as you see me arrived at my last illness." *Arago.*

THOMAS TELFORD: *b.* 1757; *d.* 1834.

On being asked if it were *possible* to erect a suspension bridge between Buda and Pesth—"We do not consider anything to be impossible; impossibilities exist chiefly in the prejudices of mankind, to which some are slaves and from which few are able to emancipate themselves and enter on the path of truth." *Smiles.*

SIR MARK ISAMBARD BRUNEL: *b.* 1769; *d.* 1849.

'So free was he from peevishness or fretfulness and so thankful was he for the smallest attention that the nurse who attended him often declared it a pleasure to serve him.' *Lady Hawes.*

GEORGE STEPHENSON: *b.* 1781; *d.* 1848.

"Of all the powers above and under the earth, there seems to me to be no power so great as the gift of the gab."

"I've seen mankind in all its phases, and the conclusion I have arrived at is—that if we're all stripped, there's not much difference." *Smiles.*

Sir William Fairbairn: *b.* 1789; *d.* 1874.

From his last address—"The age of the rule of thumb was at an end, and any design, however perfect and however ingenious in its development, is utterly useless unless it is also a work of science."

His last letter, on the marriage of a granddaughter, to the bridegroom—repeating the advice given to himself—"Be sure, on every occasion of difference (and where is the family that have not differences) that you and the wife are never in a passion at the same time." *W. Pole.*

Sir Rowland Hill: *b.* 1795; *d.* 1879.

On receiving a deputation to confer on him the Freedom of the City of London—

"I cannot listen to it as I ought."

"I wish it were in my power to thank you."

J. B. Hill.

Ferdinand de Lesseps: *b.* 1805; *d.* 1894.

Old and almost irresponsible, on the occasion of the Panama trials, he rose from bed, put on his Grand Cordon of the Legion of Honour, and descended the stairs alone to meet the examining magistrate. Next day he said—"What a terrible nightmare I have had! I imagined I was summoned before the examining magistrate! it was atrocious." *J. B. Smith.*

James Nasmyth: *b.* 1808; *d.* 1890.

Conclusion of his autobiography—"By shading off, as I have done, the portion of the area of the diagram according to the individual age, everyone may see how much of life is consumed and what is left—D.V."

Edited by Smiles.

Samuel Morse: *b.* 1791; *d.* 1872.

"I love to be studying the Guide-book of the country to which I am going; I wish to know more and more about it."

God had been good to him—"Yes; so good, so good, and the best part of all is yet to come." *Jeans.*

SECTION VI

MANAGEMENT

I CANNOT pretend to have discovered an appropriate title to this section. Its constituent elements do not group well under this heading, nor, indeed, under any, which appears to show that the least common denominator of diverse social functions is not always to be found. Here we have three of the highest importance and indispensable to the affairs of civilized man, yet virtually independent. Of course they are not really so—they are bound together by certain common principles as all functions of a State, viewed organically, must be; but still it is difficult to associate, say, the legal and the business mind, and it seems to me highly possible that this tendency to differentiation which is characteristic of an extremely complex civilization, is a sign rather of disease than of health. Each organ of the body politic becomes over-developed in itself, and its proper relation to the whole and to others is thereby obscured. But I am not prepared to expand this point here. It was scarcely possible to omit these three main divisions of law, education and business, and therefore they are taken in order under the above title. They are not adequately treated. This section, and indeed the last also, scarcely make a show of being representative, being confined almost entirely to certain more or less familiar British names, and of those no more than enough to just illustrate the theme.

(1) LAW

SOLON: *b.* 640; *d.* 559 B.C.

"It would have been easier for them to repress the advances of tyranny and prevent its establishment; but now it was established and grown to some height, it would be more glorious to demolish it."

"I have done all in my power to defend my country and its laws." *Plutarch.*

Sir Thomas More: *b.* 1478; *d.* 1535.

On being condemned—"I trust and therefore pray that though your lordships have been on earth my judges, yet we may hereafter meet in heaven together to our everlasting salvation. May God preserve you all, especially my lord the King, and grant him faithful councillors."

On being warned not to address the people—"You do well to give me warning, for otherwise I had purposed somewhat to have spoken; but no matter wherewith his Grace should have cause to be offended. Howbeit, whatever I intended, I shall obey his Highness' command."

"Pluck up thy spirit, man, and be not afraid to do thine office."

Moving his beard carefully from reach of the axe—"Pity that should be cut that has never committeth treason."

Froude.

Sir Edward Coke: *b.* 1551; *d.* 1634.

"He was wont to give God solemn thanks that he never gave his body to physic, nor his heart to cruelty, nor his hand to corruption."

"Thy kingdom come: Thy will be done." *Campbell.*

Edward Hyde (Lord Clarendon): *b.* 1609; *d.* 1674.

His last appeal to Charles II to be allowed to return home to die—"Since it will be in nobody's power long to prevent me from dying, methinks the desiring a place to die in should not be thought a great presumption."

No answer was given and he died in exile at Rouen.

Campbell.

Sir Matthew Hale: *b.* 1609; *d.* 1676.

On retiring—

> "Death is a mere surprise, a very snare
> To him that makes it his life's greatest care.
> To be a public pageant; known to all
> But unacquainted with himself, doth fall."

'If he did not die on such a day, viz. the 25th of November, he believed he should live a month longer.'—He died on Christmas Day.

Offered the Communion at his own house—"No; my heavenly Father has prepared a feast for me and I will go to my Father's house to partake of it." *Williams.*

GEORGE JEFFRYS: *b.* 1648; *d.* 1689.

"People call me a murderer for doing what at the time was applauded by some who are now high in public favour. They call me a drunkard because I take punch to relieve me in my agony." *Macaulay.*

WILLIAM MURRAY (Lord Mansfield): *b.* 1705; *d.* 1793.

Commencement of his will—"Whenever it shall please Almighty God to call me to that state to which, of all I now enjoy, I can carry only the satisfaction of my own conscience and a full reliance upon His mercy through Jesus Christ. . . ."

"Let me sleep—let me sleep." *Campbell.*

THOMAS, LORD ERSKINE: *b.* 1750; *d.* 1823.

From the *Farmer's Vision* (printed privately in 1818), showing his love of animals:

> "Type of that promised glorious day,
> When Earth's whole scene shall pass away;
> When Time himself, grown old with age,
> Shall perish on this mortal stage.
> And Death, subdued in heavenly strife,
> Shall sink beneath eternal life.
> But truths, which angels cannot reach,
> Are far beyond my powers to teach."

JOHN SCOTT (Lord Eldon): *b.* 1751; *d.* 1838.

"God's will be done; it is my duty to submit."

"It matters not to me, where I am going, whether the weather here be hot or cold." *Campbell.*

Charles Abbott (Lord Tenterden): *b.* 1762; *d.* 1832.

"And now, gentlemen of the jury, you will consider of your verdict." *Campbell.*

Edward Hall (Baron Alderson): *b.* 1787; *d.* 1857.

Asked how he felt—"The worse, the better for me." *Alderson.*

Daniel Webster (U.S.): *b.* 1782; *d.* 1851.

On learning there was no hope—"Then I am to be here patiently till the end; if it be so, may it come soon."

"I still live." *Lanman.*

John Singleton Copley (Lord Lyndhurst): *b.* 1772; *d.* 1863.

Asked at the end if he were happy—"Happy? yes, happy! supremely happy!" *Theodore Martin.*

Roundell Palmer (Earl of Selborne): *b.* 1812; *d.* 1895.

"Lord, show me what thou wouldst have me to do, and help me to do it faithfully and well." *Memorials.*

(2) Education

William of Wykeham: *b.* 1324; *d.* 1404.

From his will—"To every poor person, on the day of his burial, coming to Winchester and asking alms for the love of God and for the health of his soul, should be given four pence." *Lowth.*

Dr. Samuel Butler (Shrewsbury): *b.* 1774; *d.* 1839.

"Doctor, shall I rally, or shall I send for my son?"

The answer was that it might be safer to send for my father.

"Thank you," said Dr. Butler, "you are a sensible man." *Butler.*

EDWARD CRAVEN HAWTREY: *b.* 1789; *d.* 1862.

From a report written a few months before his death—"It seems rather presumptuous in one's seventy-third year to make any plans for other than the one great future to which one hastens on very much like a falling body, the ratio of velocity multiplying as the end is nearer. At least, so I seem to feel, though I say very little about it."

Of his sister—"My wish would be that we might both drop off the perch together." *F. St. John Thackeray.*

THOMAS ARNOLD: *b.* 1795; *d.* 1842.

"Thank God, Tom, for giving me this pain: I have suffered so little pain in my life that I feel it is good for me and I do thank Him for it. How thankful I am that my head is untouched." *Stanley.*

BENJAMIN JOWETT: *b.* 1817; *d.* 1893.

"I think over the past and see much that was wrong, but it does not overwhelm me."

"Mine has been a happy life—I thank God for my life."

"Bid farewell to the College." *Abbott and Campbell.*

EDWARD THRING: *b.* 1821; *d.* 1887.

"I do not think much of the work I have done; but I should be glad if some one in the other world should touch me on the shoulder and say, 'I have been a better man for having known you.' "

"Believe me, a life lived in earnest does not die; it goes on for ever." *Parkin.*

CHARLES JOHN VAUGHAN: *b.* 1816; *d.* 1897.

From a letter—"On this great Jubilee Sunday I robed myself and occupied my own stall in the cathedral. I thought, if it was even the last time, the effort was worth while in honour of that gracious Lady who has been so good to me." "*The Times*," *October* 19, 1897.

(3) Business

Sir Richard Whittington: *b. cir.* 1358; *d.* 1423.

On founding his college—"The fervent desire of a prudent, wise and devout man should be . . . especially to provide for those miserable persons whom the penury of poverty insulteth." *W. Besant.*

Thomas Sutton: *b.* 1532; *d.* 1611.

His prayer—"Lord, thou hast given me a large and liberal estate—give me also a heart to make use thereof." *Fuller.*

Meyer Amschel Rothschild: *b.* 1743; *d.* 1812.

Summoning his five sons, he enjoined them to be faithful to the law of Moses, to remain united to the end, and undertake nothing without consulting their mother—"Observe these three points, and you will soon be rich among the richest and the world will belong to you." *Reeves.*

The mother would not leave her old house in the Judengasse at Frankfurt when they became wealthy; she used to say—"Here I have seen my sons grow rich and powerful, and as I have not become conceited in my old age, I will leave them their good fortune, which would certainly forsake them, were I from pride to abandon my humble dwelling."

Nathan Meyer Rothschild: *b.* 1777; *d.* 1836.

"Poor unhappy me! a victim to nervousness and fancied terrors! and all because of my money." *Reeves.*

Samuel Gurney: *b.* 1786; *d.* 1856.

"It is peace, be still."

"O Lord, let Thy will be done, notwithstanding my impatience." *Hare.*

Cornelius Vanderbilt: *b.* 1794; *d.* 1877.

"That's a good prayer." "I shall never give up trust in Jesus: how could I let that go?"

"No flowers at my funeral, not one! No costly badges of mourning; no crape for showing off!" *Croffut.*

Sir Josiah Mason: *b.* 1795; *d.* 1881.

A characteristic saying—"I like to embark on an enterprise only when one or both of two things are connected with it: a great difficulty to be overcome or a large amount of capital to be laid out."

His last public act was to open his Science College.

Bunce.

Sir Titus Salt (Saltaire): *b.* 1803; *d.* 1876.

Of his proposed statue—"So they wish to make a pillar of salt of me!"

Asked regarding his future hopes—"No, not so much as I should like them to be; but all my trust is in Him. Nothing else! Nothing else!"

"How kind He is to me!" *Balgarnie.*

Daniel Macmillan: *b.* 1813; *d.* 1857.

"Oh! I should like my children to have a beautiful home, to speak gently to each other, and to help in every way to spread the kingdom of God."

To his wife—"You will see so much of me come out in the children, dear. It will be a great comfort to you . . . but you will see the impetuosity." *T. Hughes.*

Henry Hoare: *b.* 1807: *d.* 1865.

He had the words 'Rest and be thankful' written in large letters and placed over his mantelpiece. *Sweet.*

William H. Vanderbilt: *b.* 1821; *d.* 1884.

"If I can only pass my sixty-fourth birthday! that seems to be a dangerous period in our family!"

"The care of 200 millions of dollars is too great a load for any brain or back to bear. It is enough to kill a man. There is no pleasure to be got out of it as an offset—no good of any kind. I have no real gratification or enjoyment of

any sort more than my neighbour on the next block who is worth only half a million."

A last letter to President Cleveland—"We have reached a time when party amounts to little: the country is above all and wants an honest government by honest men. The belief that we will find it in you has led to your election."

He died suddenly in his room, discussing business matters with a visitor. *Croffut.*

BARNETT ISAACS (Barnato): *d.* 1896.

Just before he left Cape Town he was asked what good it would be to him if he made another five millions—"No good; but when I am dead, I would like these two boys, as grown-up men, to point to my portrait and say, 'Well, he was a clever little chap, that father of ours.' "

Raymond.

JAMES TYSON: *b.* 1822; *d.* 1898.*

"The money is nothing. It was the little game that was the fun."

Asked if he had been happy—"Sufficiently so: I am persuaded that attainment is nothing: the pleasure is in the pursuit, and I have been pursuing all my life. Yes, I consider that I have been happier than most men."

As to religion—"Theology ain't my business. I do what I think seriously right: I stand to take my chance and I have no fear." *"National Review," February* 1899.

* The Australian millionaire who remained always a "bushman pure and simple" and could say that he had never entered a church, theatre, or public-house all his life. It is interesting to illustrate this point of view by the case of the merchant mentioned in Boswell's *Johnson*, who, on retiring from business, fell into a very despondent state of mind. Subsequently he suffered extremely from the stone, and a friend who came to visit him expressed his sympathy. "Don't pity me," he said, "what I suffer now is Paradise compared with the mental tortures I have undergone."

SECTION VII

MISCELLANEOUS

No qualification is needed here. It is a strictly heterogeneous collection, comprising some few favourites of my own, some that I have happened to come across in these researches, and others that are of interest but cannot be reckoned strong types of any of the preceding classes. I had, however, thought of adding one other section, a pillory of notorious bad men or failures; but, having abandoned the idea, not being desirous of entering upon moral discriminations, the few I had noted down are included here only to complete the veritable miscellanity of the section. But I think I ought to mention one class which has been omitted, one that seems to grow more and more important as years go by, viz. that which deals with sport and games of various kinds. Many, I doubt not, would consider it of greater interest than any other that has been recorded, possibly too of greater importance; but, though it does constitute the life-work of a large and increasing number of the community, and its leaders and heroes are rightly esteemed, it still remains doubtful whether amusements, as such, should properly become one of the serious aims or objects of life. In any case I was not sure where to find the most reliable biographies of the more famous sportsmen of former days, and so let the matter be.

JUDAS ISCARIOT: *d.* 33.

"I have sinned in that I have betrayed the innocent blood." *St. Matthew.*

NERO: *b.* 37; *d.* 68.

Bemoaning his fate—"What an artist to perish!"

He recited Homer—"The galloping of speedy steeds assails my frightened ears."

To the centurion who headed his assailants—"Too late! Is this your fidelity?" *Philip Smith.*

WILLIAM GRINDECOBBE: *d.* 1381.

When offered a pardon if he would surrender the charters wrung from the monks of St. Alban's, he said to his followers—"If I die, I shall die for the cause of the freedom we have won, counting myself happy to end my life by such a martyrdom. Do then to-day as you would have done had I been killed yesterday." *Green.*

LOUIS XI of France: *b.* 1423; *d.* 1483.

Counsels his son "to fight to give peace, not to make conquests."

Warned to prepare for death—"I am not so ill as you think, and I still hope that God will help me."

"He would have wished to set his great kingdom in order, if God had granted him some years more of life."

Zeller.

ISABELLA OF CASTILE: *b.* 1451; *d.* 1504.

From her will—"That her body should be laid beside the King, in order that the union we have enjoyed while living and which (through the mercy of God) we hope our souls will experience in heaven, may be represented by our bodies in the earth."

CÆSAR BORGIA: *b.* 1475; *d.* 1507.

"I had provided for everything in my life except death, and now, alas! I am to die, though entirely unprepared."

C. M. Yonge.

ANNE BOLEYN: *b.* 1507; *d.* 1536.

Her last vain appeal to the King—"From a private station you have raised me to that of a countess, from a countess you have made me queen, and now you can raise me one step higher—to be a saint in heaven."

PIERRE DE TERRAIL (Chevalier Bayard): *b.* 1476; *d.* 1525.

"Pity not me: I die as a man of honour ought, in the discharge of my duty: they indeed are objects of pity who fight against their king, their country and their oath."

"God and my country!" *Prescott.*

FRANÇOIS RABELAIS: *b.* 1490; *d.* 1553.

"I go to seek the great Perhaps." *Traditional.*

A *Cuban chief*, exhorted to change his faith by the Spaniards —"I thank my gods that I am going, as you say, to hell, for there I shall, at any rate, meet no Christians."

"*Lost Colonial Empires*," *Lord.*

ATAHUALLPA (Last of the Incas): *d.* 1533.

Condemned to be burnt—"What have I done, or my children, that I should meet such a fate? And from your hands too (to Pizarro), you, who have met with friendship and kindness from my people, who have received nothing but benefits from my hands."

At the stake he accepted Christianity (?) to exchange being strangled for the death by fire. *Prescott.*

WILLIAM TYNDALE: *b.* 1491; *d.* 1536.

At the stake—"Lord, open the King of England's eyes."

Foxe.

ZRINYI (the Leonidas of Hungary): *b.* 1508; *d.* 1566.

Choosing his best sword to lead the last desperate sally at Szigett—"With this good sword gained I my first honours, and with this will I pass forth to hear my doom before the judgment-seat of God." *Creasy.*

MARY, QUEEN OF SCOTS: *b.* 1542; *d.* 1587.

To Andrew Melvil—"Thou knowest that this world is only vanity and full of trouble and misery. Bear these tidings that I die firm in my religion, a true Catholic,

a true Scotch woman, a true French woman. May God forgive those who have sought my death."

"My Lords, if you wish to pray for me, I thank you for it; but I cannot join in your prayers, because we are not of the same religion."

"My God, I have hoped in Thee: I commit myself to Thy hands." *Mignet.*

Sir Richard Grenville: *b.* 1541; *d.* 1591.

"Here die I, Richard Grenville, with a joyful and quiet mind; for that I have ended my life as a true soldier ought, fighting for his country, queen, religion and honour; my soul willingly departing from this body, leaving behind the lasting fame of having behaved as every valiant soldier is in his duty bound to do." *Kingsley.*

Charles IX of France: *b.* 1550; *d.* 1574.

"Sleeping or waking, the murdered Huguenots seem ever present to my eyes, with ghastly faces and weltering in blood. I wish the innocent and helpless had been spared." *Smiles.*

Baltazar Gerard (assassin of the Prince of Orange): *d.* 1584.

"Like Daniel, I have slain Goliath of Gath."

In the midst of the terrible tortures inflicted upon him and which he bore with absolute fortitude and unconcern—"Ecce Homo." *Motley.*

Robert Greene (Elizabethan poet): *b.* 1560; *d.* 1592.

"Oh! that a year were granted me to live, but I must die, of every man abhorred! Time, loosely spent, will not again be won! My time is loosely spent—and I am undone!" *Green.*

Charles II of England: *b.* 1630; *d.* 1685.

"Do not let poor Nelly starve."

Of the Queen—"She ask my pardon, poor woman!

I ask hers with all my heart." He said he had been "a most unconscionable time dying," and hoped they would excuse it. *Macaulay.*

THOMAS HARRISON (regicide): *b.* 1606; *d.* 1660.

On his way to execution—"I go to suffer for the most glorious cause that ever was in the earth"; and when they asked him where now was this cause, he placed his hand on his heart—"Here it is, and I am going to seal it with my blood."

They taunted him with trembling for fear; but he excused it on the score of ill-health and much loss of blood in service, saying he had no fear. *Heneage Jesse.*

ADMIRAL CARTER: *d.* 1692 (at La Hogue).

Mortally wounded—"Fight the ship; fight the ship as long as she can swim." *Macaulay.*

THE DAUPHIN OF FRANCE: *b.* 1729; *d.* 1765.

"It's time I were gone, since I keep so many waiting." *C. M. Yonge.*

ROLAND DE LA PLATIÈRE: *b.* 1734; *d.* 1793.

Found at his feet as he lay dead in a wood, self-killed, this writing—"Whoever thou art that findeth me lying, respect my remains; they are those of a man who consecrated all his life to being useful and who has died, as he lived, virtuous and honest. . . . I wished not to remain longer on an Earth polluted with crimes." *Carlyle.*

PHILIPPE ORLÉANS (Égalité): *b.* 1747; *d.* 1793.

On the scaffold, Samson wished to draw off his boots—"Tush! they will come better off *after*: let us have done." *Carlyle.*

JEAN MARIE ROLAND: *b.* 1754; *d.* 1793.

On Samson refusing her request that one of her com-

panions might die before her—"Come, you cannot refuse the last request of a lady."

"O Liberty, what things are done in thy name!"

Carlyle.

CHARLOTTE CORDAY: *b.* 1768; *d.* 1793.

"I killed one man to save a hundred thousand; a villain to save innocents; a savage wild beast to give repose to my country. I was a Republican before the Revolution; I never wanted energy." *Carlyle.*

LOUIS EUGÈNE CAVAIGNAC: *b.* 1802; *d.* 1857.

His last wish was to hear Chopin play, and the latter, who had a great aversion to illness, was induced to come. As he played, the dying man rose from his bed and appeared in the room. His mother rushed in to get him back, but he said—"Don't fear, mother. I heard the music of the spheres sung by angels; it did me good." *Engel.*

NICHOLAS GOGOL: *b.* 1809; *d.* 1852.

"Ah! if people knew how pleasant it is to die, they would not fear death." *Smiles.*

N.B.—Latterly he became ascetically religious, made a pilgrimage to Jerusalem, recanted, and did penance for the opinions expressed in his works.

HARRIET MARTINEAU: *b.* 1802; *d.* 1876.

From a last letter—"I cannot think of any future as at all probable, except the 'annihilation' from which some people recoil with so much horror. I find myself here in the Universe—I know not how, where, or why. . . . For my part, I have no objection to such extinction. If W. E. Forster once felt five minutes of damnation, he would be thankful for extinction in preference. . . . I have no wish for further experience, nor have I any fear of it."

Mrs. Fenwick Miller.

FRANK BUCKLAND: *b.* 1826; *d.* 1880.

"God is so good, so very good to the little fishes, I do not believe He would let their inspector suffer shipwreck at last."

"I am going a long journey, where I think I shall see a great many strange animals. This journey I must go alone."

Bompas.

LAURENCE OLIPHANT: *b.* 1829; *d.* 1888.

"I can carry on Christ's work on a sick-bed if He so wishes it, as if I were well."

"Christ has touched me. He has held me in His arms. He has changed me—I am a new man."

Mrs. Oliphant.

FREDERICK, EMPEROR OF GERMANY: *b.* 1831; *d.* 1888.

"Learn to suffer without complaining."

Sir M. Mackenzie.

MOHAMMED AHMED (The Mahdi).

"Khalifa es Sadih has been appointed by the Prophet as my successor. He is of me and I am of him; as you have obeyed me and have carried out my orders, so should you deal with him. May God have mercy upon me!"

Slatin Pasha.

DR. CHINIQUAY.

The Roman Catholic Archbishop wished to offer him the ministrations of his Church on his deathbed—"I am thankful to the Archbishop, but I have definitely retired from the Church of Rome. I am perfectly happy in the faith in Christ Jesus. God and Jesus suffice me. I long for the moment of leaving."

PHILIP GILBERT HAMERTON: *b.* 1834; *d.* 1894.

Two hours before his death he had been writing these words for his *Quest of Happiness*—"If I indulge my imagination in dreaming about a country where justice and right would always surely prevail, where the weak would never be oppressed, nor an honest man incur any penalty for his honesty—a country where no animal would ever be

ill-treated or killed, otherwise than in mercy—that is truly ideal dreaming, because, however far I travel, I shall not find such a country in the world, and there is not any record of such a country in the authentic history of mankind." *Mrs. Hamerton.*

François Félix Faure: *b.* 1841; *d.* 1899 (suddenly).

"I am very bad: I am lost."

"Offensé! . . . Pardon!" *

A second account added this—"You see, my poor Bridier, what a poor thing man is, even when he is President of the Republic." "*Standard*," *February* 18, 1899.

* Variously interpreted, e.g. 'May those I have offended pardon me.' Such interpretation is instructive, especially in a case like this.

As I look back over the long list of names that have been selected, I cannot but feel that it might have been almost indefinitely extended without becoming exhaustive of the subject. But the limit had to be drawn somewhere: surfeit would have been as bad or worse than a deficiency, and I am content if there be sufficient material for discussion, the theme and motive thereof being clearly indicated. My purpose was certainly serious. What manner of peace at the last do men of vastly different lives and characters and views apprehend? What road to it, if it be the same in kind, can there be otherwise than that indicated by the psalmist of old? What legacies of parting words do men who have towered above the crowd leave to their fellows in the common properties of humanity? Such questions thronged my thoughts and they are serious questions. Thus I refrained from exploring the byways of life for curiosities or eccentricities. If one were making a collection of epitaphs, for instance, I imagine that the strange and curious would occupy a prominent position in the work. A series of panegyrics or categories of moral and civic virtues would after a time cease to be impressive, while texts of Scripture are of more value in their practical application than engraved upon a tombstone, so that the collector would naturally seek for the rare exceptions rather than the common rule. That is in any case the collector's habit of mind, or even, it may be, mania. I have experienced it myself even in this matter, and though I have not purposely set myself to hunt up curiosities, I certainly came to experience the genuine collector's joy and satisfaction in a good specimen, in this case, in some perhaps familiar thought expressed in quaint or at least novel language. Of course in humbler walks of life such methods of expression become more common in proportion as culture is less pronounced and less domineering over Nature. Here, however, I am concerned primarily with general principles, and therefore with conspicuous types which embrace the

greater number of varieties and accidents rather than with the varieties themselves, however exceptional.

I imagine such a course to be desirable. We naturally look to the great men of the world for guidance, and though we may not trust them altogether as true guides, yet if we wish to see the working of certain qualities under certain conditions in their fullest development, we are bound to take the most conspicuous examples. Besides, hero worship is an essential factor in human nature, and the world masters are our idols which we see, each for himself, through our own particular glasses. Break those glasses and too often they are shattered idols which dawn upon us, great and commanding still, it may be, but tarnished with the evils which we may perceive in ourselves but which have not had the same opportunities of power and position to grow apace. Carlyle's dictum that the history of the world is in the main the history of its great men must be taken with reservation—like most other generalizations of a like nature. True they stand out as rulers, leaders, teachers of men, and men look to them for leadership as the first condition of their accepted supremacy; but when their work is done and we can reckon it up and see it in a true perspective of distance, history, indeed, has been made, but not always a desirable history for themselves or others. So that we would learn what we can from them, and particularly we like to know how our heroes meet the common lot of mortals, because therein lies the appropriate fulfilment of the life, its issue of brightness or gloom, so far as they themselves and we who behold are able to judge.

It might be said that such 'Last Words' as these are of little value apart from the context of the circumstances under which they were uttered and the characters of those concerned. Somewhat of that I have assumed in many cases to be known, and if not the words alone might induce a few readers to rub up their biographical knowledge of certain favourite outstanding masters in Art or Music or anything else. And even if we are baffled by their intrinsic meaning, there may still be both profit and interest to be derived from

the various styles and forms in which familiar ideas are cast. National character obviously affects the resultant expression, and we could scarcely expect to get, for instance, French and English versions of reported sayings precisely similar. The exaggerated precision of Lamartine's account of Nelson's last directions to Hardy concerning his funeral strikes us as far less truly English than the simple 'you know what to do' as we have it. In any case we should not require much critical acumen to know what is sound and wholesome, or to distinguish trashy cant or false sentiment from what is really noble and true. The natural dignity of the utterance and its freedom from self-consciousness are among the best tests of sincerity; and just as early Christianity afforded the most pure and indubitable sayings of our own religion, so the Reformation together with the revival of learning found expression in strong and stately forms. There is a touch of humour, perhaps a profound resignation, a lofty courage in such words as those of Sir Thomas More, Sir Walter Raleigh, and many others in all countries. And so it was in another way with the French Revolution, a fresh outburst of Liberty which gave the impress of reality to many notable words from the leaders of the movement.

It is true we cannot always depend upon having the exact words reported. In the case of soliloquies, for instance, there is no one present to report what is said, and the credibility of the witness as well as his profound appreciation of the speaker become all-important. If we have no reason to suspect interpolations or garbled sayings in the interests of a Cause, just that which gives us so much cause to distrust the historians,* the spirit of the words may take precedence of the letter, and we may safely dismiss a

* History, even if it does state the facts accurately, can do no more than illustrate the bottom-down truths of human nature. For *them* one can best go to the old fables, legends, proverbs, parables, which disclose the indisputable and unexchangeable realities of all humanity. And it is permissible to question whether all our psycho-analysis will even tell us more about those realities than Solomon's Proverbs and much else in the Bible alone.

certain Professor's claim that St. Paul's speeches couldn't be true because there was no shorthand writer near by to take them down! Such vapid criticism would clearly apply to many other famous speeches besides those of St. Paul! It is more to the point to urge that a man cannot be always answerable for what he says at the last. Old age, physical or mental suffering, delirium must naturally affect his mind, nor can we be sure that such expression of his thoughts as he is then capable of so properly represents his real self as when he spoke in the prime of life and full possession of his faculties. So it is that I greatly like the way in which the wise old Johnson refused to take any more medicine when told there was no hope of his recovery "in order that he might render up to God his soul unclouded," so much better than being at the mercy of doctors who only prolong by stimulants the life of the poor tired-out body, it may be at the cost of the mind. But under normal conditions we may assume that on the verge of the tomb the ruling motive of a man's life will declare itself in language that is not likely to be tainted with the cheap and meaningless inanities of mere formalism. So far these 'Last Words' may speak for themselves with no need of any context. Like isolated texts, they may shine the brighter alone. Terse, pregnant sayings like those of Goethe or Kant are self complete, and yet the themes of endless discourses, appealing to us just because they do leave so much to *our* imagination.

But still I think we may look for somewhat more from these Last Words than their mere literary value. For one thing, they surely illustrate the familiar saying that the ruling passion is strong in death, which is true enough wherever that predominant interest endures to the moment of death. We may, indeed, outlive our enthusiasms and possibly reach a stage when all the concerns of life are regarded as the toys which a tired child lays down in order to sleep. Or again the greatest of men may deliberately put aside the cares or ambitions of their worldly position, and seek in retirement, it may be like Charles V in a

convent, the peace which should properly prepare the way to death. But most people dislike leaving a work unfinished, and whatever it may be, if it becomes an all-important consideration with them, they are apt to protest against its being cut short by death. This may not be so much the case with those whose lives have been spent in hard, ill-paid toil. Some personal interests they may still retain, but for themselves they can willingly finish with the tasks imposed upon them as their days draw to a close without concerning themselves about the pursuits which have engrossed the minds of more important individuals. It is rather the great men of the world that are not only averse to seeing their work fall into other hands, but so often make an idol of their work, their business, their Art, whatever it may be, seeking ever more and more to allay that insatiable craving for perfection, itself one of the strongest of all passions which, beyond a certain point is apt to become a mania, irrational since there is always a limit to human achievement. Alexander the Great sighed for more worlds to conquer; Beethoven on his deathbed would fain conceive some tremendous symphony to eclipse all his previous masterpieces, and so on; but that way madness lies, as Nietzsche with his Superman came to realize.

The object of this passion is not necessarily a man's own particular occupation. It may rather be a kind of abstraction such as Country, Beauty, Humanity, God, and these too exercise an immense influence upon his dying thoughts and words, of finer quality no doubt, but still not to be confused with the elemental passions inherent to human nature itself which may range from the heights of purest love or altruism down to hatred, envy, malice, revenge, power and much else. Here it is not so much the object as the passion which possesses the whole man, and which too often retains its grasp upon him to the very last. It was wise old Johnson again who, when seen destroying his papers shortly before his death, observed to a friend "that he found his judgment the more perfect because the passion

of vanity was extinct," a dominating passion indeed and one of the least desirable to carry to the grave. Ordinary people have some experience of one or other of these passions, but with famous men they become more conspicuous, and then we can see more clearly what they really involve.

It is much the same with the yet more engrossing question which concerns everybody from the greatest to the least, viz. how men face death and in what view do they regard it. It is much the fashion to-day to make light of death, and to speak of it as a great adventure, but even so it means the passing from light to darkness, from the known to the wholly unknown, a very different kind of adventure from any undertaken in this world. Some like Schopenhauer might be content with a Nirvana for themselves; but Schopenhauer saw no prospect of such a fate, and even if a vague expectation of extinction does take the place of an assured hope of immortality, still there must be few who at the last can altogether escape the thought of "in that sleep of death what dreams may come." It is true that both young and old may conquer dying, but they can never overcome Death itself. Death remains the indisputable enemy to Life, even though in a sense it is its complement, and to the preacher of old it was "an evil among all things that are done under the sun that there is one event unto all, to the righteous and to the wicked."* In any case the man's work is done, the account is closed, the character formed and fixed, and for himself all concern with the affairs of this world ceases for ever.

Surely there is a certain solemnity in that thought apart from the bearing of religion upon it. And yet religion in its widest sense, that which, apart from particular doctrines and definitions, Rénan probably meant when he said, "All religions are vain, but religion is not vain," can never really be banished from it. And here the dividing line clearly lies between the material and spiritual, mortality and immortality, self-acting arbitrary Law and a personal God, and in the presence of death what more

* See Ecclesiastes ix, besides those fine chapters xi and xii.

potent influence on a man's parting thought can there be than his recognition of which side of that line his own personal perceptions may abide. During his lifetime it may not seem to matter much whether he believes in a Supreme Being as the source of ethical principles or not, nor need he be particularly affected by the supposition that our conception of this Deity is but a reflection of our own selves and varies accordingly. And yet it is a fateful question whether our religion derives ourselves from God or God from ourselves, and on the answer depend in the long run the prime moralities which differentiate for ever good from evil, and which once established are not to be abrogated without certain loss and downfall. The evidence of history is conclusive as to this, and all experience corroborates it. Whether for the individual such loss is carried forward into eternity, and whether his own personal responsibility terminates with his death, is a matter he must determine for himself at the last as best he may; but still for all alike the pressing question is not so much how we are to face death as the *kind* of self we have to take with us to the grave—and beyond.

For the more part it might well suffice to derive a certain satisfaction from the thought of a life well lived and work well done, though still there may be qualms of conscience when its voice has not been entirely silenced. The conscience too of the community may claim the allegiance of the individual consciences of its members, and responsibility for wrong-doing has frequently been shifted on to the orders of a superior or even the direction of priestly authority, just as on his deathbed Louis XIV tried to solace himself with such evasion as proved futile in the case of Charles IX. But however subject to the methods and orders of their leaders the members of any organized body may be, circumstances constantly arise which compel a man to choose between submission to discipline and obedience to the inward voice of his own conscience, and then it requires one fearless of consequences, like Colonel Picquart in the once famous

Dreyfus case, to stand out for truth and justice in the face of no matter what military, political, or religious reasons to the contrary. The individual can only be answerable for his own principles and resultant actions, and if there be indeed any valid, irreconcilable distinction between truth and falsehood, good or evil, it is well for him that he should afford no ground to his conscience for self-deception in respect of what he knows to be right. Unfortunately religion which, in its pure and simple teaching, should be the great safeguard against such self-deception, too often encourages it in the supposed interests of its own authority. Instead of being the faithful guide of daily life, running through all classes and departments of human activity, religion tends to become as it were a profession apart in which a professed faith is made to answer for many shortcomings from the original teaching of its founder, and even the moral precepts the practice of which according to the psalmist "bring a man peace at the last" may be sacrificed to ecclesiastical policy. The St. Bartholomew Massacre, or the horrors of the dragonnades in France, which followed upon the Revocation of the Edict of Nantes, seem more befitting to a godless Soviet than an authoritative Christian Church! *

There can be no dread of death for the *genuine* saints and mystics whose account is laid with another world than this, and who possess a spiritual vision of things wholly unseen and unknown by the man of vaunted Science. There is no doubt here as to death being the gate of life, and the objections of Science, being based on ignorance, are, strictly speaking, quite unscientific. Nor can their perception of things eternal be conveyed to such as have no eyes to behold it, though the saint who, like St. Paul,

* Soviet Russia at any rate does not perpetrate its atrocities in the name of religion. On the contrary, it has declared war not only on all religion but even on God Himself, with the idea of dethroning that age-long enemy of humanity and giving material Science a fair chance to take proper charge of this world. Surely human madness could go no farther. We know too well of a ceaseless conflict between flesh and spirit, but I never heard of flesh getting the best of it in the long run!

exults in his own lofty conception of existence, is very soon compelled to make concessions to weak human nature. And even so true Christianity should result in nothing mean or unbecoming a man that he should shrink from death except it be for sorrow for having fallen so far short of his high ideal. Here reason can prove or disprove no more than faith; but those who accept Sir Philip Sidney's wise saying that "reason never shows itself more reasonable than by ceasing to reason about things that are beyond reason," have in their faith the reward of a wider outlook and a surer confidence. Thus it is better for a man's peace of mind to regard all things *sub specie æternitatis*, and take for a general rule Milton's words, "Love not thy life, nor hate it; but what thou livest, live well." And, though he cannot aspire to the confidence of the saints, still there should be few rightly disposed minds that do not echo Balaam's wish, "Let me die the death of the righteous and let my last end be like his."

Neither can we suppose that the heroes in every rank and walk of life whose courage and constancy carry them through all danger and privation, making them faithful unto death by land or sea in the cause of their country or humanity or at the simple call of duty, stand much in fear of death. To the generality, I expect, these are more attractive than the saints, even though their lives may be stained by too patent moral defects. We cannot withhold a certain meed of admiration even from the wickedest of men who fear neither God nor man, and meet their fate with the desperate defiance of a wild beast. But we don't esteem these as heroes. Far from it! The true hero, whether pagan or Christian, is usually animated by a spirit of service or self-sacrifice, being imbued too with some sense of duty to his god, however dim, derived from his particular religion. Nor do I think physical courage alone, apart, that is, from moral courage, can properly attain to the highest standard of heroism. Thus the most daring courage displayed by the soldier in battle comes short of that evinced by the Christian martyr who is

tortured to death, alone, amidst the mockery and hatred of all around him. So it is that Jesus Christ has not inaptly been termed the world's greatest hero.

As for the rulers, philosophers, scientists, intellectuals, they are as a rule too absorbed in their own business to pay much regard to their own end till the time comes, and at the same time too self-satisfied with their settled opinions to change their minds at the last. Thus in the case of a lifelong consistent materialist pride alone may forbid his giving utterance to any doubts about his attitude to any hereafter. Or he may have become altogether indifferent to such matters, and, in so doing, may perchance have escaped from fear; but so also he must inevitably die to hope, certainly that hope which, associated with faith, implies the transference to another and better world of an ideal unrealizable in this one, a projection, so to speak, into Eternity of the brightest visions of this life which sooner or later are bound to fade away. He may, indeed, derive some comfort from the prospect of a Futurity of human progress towards some ultimate condition of perfect society in this world; but surely it requires a large measure of faith—faith too in spite of ever-recurring experience to the contrary—to sustain such comfort, which only allures him with the vain hope of freedom from the old familiar evils of earthly existence. We are hardly in a position to affirm that Herbert Spencer's limit of Evolution will not at long last be found in a millennium on earth, should the time come that "the earth is filled with the knowledge of the Lord as the waters cover the sea," * and human society is based on universal love. On such conditions it is at least conceivable; but I cannot imagine it attainable by processes of Science which have already made Noise, Speed, Size, Force, the dominant notes—one might say curses—of the present age, nor by any form or system of Religion that has

* So for a vision of true Socialism see Isaiah lxv. 21–23. But still one would be more disposed to accept the later promise of a new Heaven and a new Earth, when the former things have passed away, and there is no more curse.

exercised supreme power in the past. At any rate the possibility of Blake's New Jerusalem being built in England's green and pleasant land tends to become less and less as time goes on!

Modern Science may be content to leave such Utopian dreams, whether of the Past or Future, to idealists like Plato or Sir Thomas More, who are qualified to conceive them. It may put aside Darwin's intolerable thought that all this accumulated human progress must, according to the physicists, some time or other cease to exist. It may idealize labour itself, making a sufficient joy of work, a pleasure of what was originally pronounced a curse. And yet, if there be no final lasting purpose in all human effort, does it not in fact condemn itself to a ceaseless quest for that perfect knowledge which can never be attained by mortal beings, and which, if attained, would only be of itself a worthless possession without the Wisdom, not to be acquired like knowledge, that is essential to the right use of knowledge, wealth, or power? Nay, more, does it not bring upon itself what in so many ancient legends was held to be the very worst doom that could befall mortal man, viz. an eternity of objectless toil? To exalt *that* to a glorification of human existence is surely to justify the preacher's cry, "Vanity of vanities, all is vanity."

It seems to me vain to look to modern science for guidance to the Futurity either of this world or another. It may still be maintained by some that the soul of man is but a product of his brain, and that with the death of the body his entire conscious existence must necessarily terminate; but matter and spirit have now become too mutually involved really to justify such a view, and though the scientific mind can no more dispense with its cosmical theories than the most ardently theological can do without its dogmas, it is pretty clear that Science may no longer presume to limit an infinite Universe to the evidence of the senses. Man is lord of this world—by appointment; but he is scarcely qualified in reason to consider himself Lord of the whole Universe. What wonder

then if, weighed down by the boundless immensity of the Universe as revealed to us by Science, we are sometimes fain to forget its insoluble problems in accepting such practical benefits as it happens to confer upon the conditions of existence on this snug little planet which is at least a point of comparative stability in infinite space. And then, suppressing so far as possible the persistent instinct of Immortality, we may fare the best we can with such Stoic or Epicurean philosophies for life or death as we can muster.

But still there is something in man which refuses to pronounce sentence of annihilation upon himself, or even look for an end to the conditions of life with which he is familiar. It is religion that forbids the very idea of extinction; only, when religion comes into play, we find just the same devotion, fanaticism, glory in fighting and killing that are excited by the common passions of human nature. Moreover, the supreme qualities of courage and endurance and even chivalry may not be wanting to Crusaders and Saracens, a Torquemada and his victims, a William of Orange and his assassin, so that, considering the great variety of religious types and the constant conflict of creeds, it becomes no easy matter to derive the attributes of One Eternal God from the confidence of their respective upholders, or the nature of that Future Life which is so diversely interpreted. It was an old Chinese teacher who declared that those who *know* God do not speak about Him, and Pascal had much the same thought when he said, "when we ask what God is we don't know, but when we don't ask we know very well." And so, in all this medley of religions, it is not so much our business to look for absolute Truth, as to decide for ourselves which is the highest kind of religion, and for that, I suppose, we get as near perfection as possible in the Sermon on the Mount and the assured example of Christ Himself.* This is a counsel

* Of course a man's religion depends very much on his upbringing and early associations; but, though it may become purely nominal or

of perfection that could never be acceptable to average human nature, and it is because it is so much more agreeable to human nature to dispute and fight over the meaning of Christianity than live the life indicated by its founder, that the world is only too able to excuse its own ways, and scoff at a religion which offends so deeply its own pride and glory.

There is only too sad need to apologize for many things done and taught in the name of Christianity, but Christianity itself needs no apology. There is good in all the great world religions, and all seek in their degree to lighten the world, mitigate its pains and sorrows, and afford deliverance from evil; but Christianity far transcends any other, and its supreme standard may never be falsified by the corruptions which in course of time develop in all alike. Nor should it properly be regarded as a blight on human happiness. We cannot suppose that our God ever intended the manifold blessings of His Creation, its wondrous beauties, its countless forms of life, its absorbing interests of necessary work and occupation, its social joys which Christianity has done so much to sanctify, to be spurned by the very faculties—including humour—what have enabled us to appreciate them at their true value. Their true value—that is the vital point! For, after all, our pilgrimage on earth is a strange mixture of pleasure and pain, success and failure, rise and fall, with their transient satisfactions and transient penalties concerning which we can only confidently affirm with the psalmist of old that "all things come to an end." Probably most of us at some time or other have pictured the sort of end we should

conventional—and few Christians are sufficiently in earnest to hold by their baptismal pledge to the last—still, so long as some ideal of religion is retained at all, there must be a choice between one kind and another. To give an instance, what are we to choose between the Sadhu, an Indian high caste Brahmin, who gave up everything in order to become a Christian Saint and Mystic, rejoicing, like St. Paul, in persecution and suffering—and anyone brought up in a Christian home, who practically abandons Christianity in favour of the Indian religions which constitute the basis of Theosophy? Do we doubt which is the better way? —that is the question involved!

choose for ourselves, it may be to die gloriously on the field of battle, or to look to music or religion for peace at the last. But, however that may be, we can never foresee how it is to come, and it may be sadly different from what we once dreamt of. The novelist or dramatist may create many a death scene, and credit his characters with parting words that he considers appropriate to his conception of their personalities and the circumstances of their death. And yet their own ends may have little enough in common with aught they have attributed to their favourite descriptions, so differently does it befall with the realities of existence.

Many people may consider it morbid and unpleasant to dwell upon this subject of death, even though, while professing aversion to it, they read with avidity the accounts of all manner of death scenes published in the current papers as well as in various books. And yet there should be nothing repellent in occasionally reflecting upon what is perfectly natural in all we know of the existing order of things, nor would it be amiss for men to bear in mind the sound advice to live each day as if it were their last. Much more might be said on this subject, but perhaps I have said enough to show that these considerations, inadequate though they be, are not wholly unprofitable. I would fain regard these Last Words as a kind of human document, and am content to deduce no more from them than such light as they may throw on human nature in the presence of death. I have no theories to advance nor doctrines to propagate. Rather have I long been disposed to say with Du Maurier that I am "sick of the idle words past all reconciling that only pander and conceal." *

In conclusion, I must admit that for myself the most interesting, I may say the most important, point about the life of individual or nation has generally been its beginning and ending. I don't mean to say that all between is of no account; but I think the end is the infallible token of that account, while one gets more pleasure and

* From the French of Mdme. Neckar.

satisfaction from watching the young of most animals than from thinking about the fate likely to befall them, and in the case of children it cannot but be sad to know from experience to what end some bright, happy, trustful child may come. So it is one may see in the day's weather a rather striking analogy to the course of human lives. Both alike may have good beginnings and bad endings or vice versa, and both alike may be clear and equable throughout or again stormy and miserable. How often does a wet rough morning clear up and lead to an evening calm and serene, or irradiated by the glory of some majestic sunset! How often, alas, is the fairest promise of the dawn belied by hopeless gloom at the close of day! And is it not so for one reason or another with our lives, only surely it is better to begin badly and end well than start with the brightest hopes and aspirations that are only destined to go amiss. Personally I have long preferred the kind of evening which illustrates so well those beautiful words, "Light at eventide"; but best of all is the calm splendour of those wonderful afterglows, seen to the finest in October, when the whole western sky from horizon to zenith is a flood of liquid gold, and which may well have inspired Longfellow's lines:

"And though the warrior's sun is set,
Its light shall linger round us yet,
Bright, radiant, blest."

We know the grand types to which these glowing terms are applicable, such a one as the Confederate General Stonewall Jackson, always a very favourite hero of mine, with whose most suggestive last words, "Let us pass over the river and rest under the shade of the trees," I may fitly conclude.

INDEX

Abbot, Lord Tenterden, 114
Abdal Rahman III, 31
Abernethy, 105
Agassiz, 83
Akbar, 34
Albert, Prince Consort, 103
Alexander II, Russia, 103
Alexander the Great, 58
Alfred the Great, 31
Alva, 59
Ampère, 82
Anson, 67
Arago, 83
Archimedes, 108
Aristotle, 73
Arnold, 115
Askew, Anne, 24
Atahuallpa, 121
Aurangrib, 35

Bacon, 74
Bailly, 81
Baker, 69
Barnato, 118
Baxter, 18
Bayard, 121
Beaton, Cardinal, 48
Beaufort, Cardinal, 47
Bede, 15
Beethoven, 92
Bell, 106
Béranger, 89
Bismarck, 45
Blake, Admiral, 60
Boerhaave, 105
Boleyn, Anne, 120
Borgia, Cæsar, 120
Bossuet, 49
Brindley, 108
Brodie, 107
Brontë, Charlotte, 90
Brooke, Rajah, 68
Browne, Sir Thomas, 104
Browning, 91
Bruce, Robert, 33
Brunel, 109
Bruno, 74
Buckland, 125
Buffon, 81
Bunsen, 49
Bunyan, 18
Burke, 41
Burke, R. O'H., 68
Burns, 88
Burton, 69
Butler, 19
Butler, Dr. S., 114
Buxton, 101
Byron, 89

Cabot, 66
Cæsar, 58
Calvin, 17
Camoens, 85
Canning, 43
Cano, 94
Cardan, 104
Carlyle, 78
Carter, Admiral, 123
Cavaignac, 124
Cavendish, 81
Cavour, 44
Caxton, 108
Cecil, Lord Burghley, 39
Cervantes, 86
Charlemagne, 31
Charles I, 35
Charles II, 122
Charles V, Emperor, 33
Charles IX, France, 122
Chiniquay, 125
Chopin, 93
Christ, 13
Cicero, 38
Clarke, 107
Claude, 95
Clive, 61
Coke, 112
Columbus, 65
Comte, 78
Confucius, 12
Constable, 96
Cook, 67
Cooper, Sir Astley, 106
Copernicus, 79
Copley, Lord Lyndhurst, 114
Coram, 101
Corday, Charlotte, 124
Cortez, 66
Cranmer, 48
Cromwell, Oliver, 54
Cromwell, Thomas, 38
Cuban Chief, A, 121
Cuvier, 82
Cyrus, 30

Dale, 51
Damien, Father, 28
Dante, 85
Danton, 55
Darwin, 83
Dauphin, French, 123
David, 30
Davis, 57
Davy, 83
Deak, 56
Demosthenes, 53
Descartes, 80
Dessau, the old Dessauer, 61
Dickens, 90
Diderot, 75
Diogenes, 73

Disraeli, 44
Doria, 59
Drake, 59
Dürer, Albert, 93

Edward I, 32
Elijah, 22
Elizabeth, 34
Empedocles, 72
Erskine, Lord, 113

Fairbairn, 110
Faraday, 83
Faure, 126
Fénelon, 18
Fichte, 77
Fox, Charles, 42
Fox, George, 18
Franklin, Benjamin, 40
Franklin, Sir John, 67
Frederick I, Barbarossa, 32
Frederick the Great, 37
Frederick William (Prussia), 37
Frederick, Emperor, 12
Fry, Elizabeth, 101

Gainsborough, 96
Galileo, 79
Gama, Vasco de, 66
Gardener, Capt., R.N., 27
Garibaldi, 57
Garrick, 96
Gerard, 122
Gibbon, 76
Gilbert, 66
Gladstone, 44
Goethe, 87
Gogol, 121
Goldsmith, 87
Gordon, 64
Grant, 64
Grattan, 42
Greene, 122
Gregory I, Pope, 46
Gregory VII, Hildebrand, 46
Grenville, 122
Grindecobbe, 120
Grosseteste, 46
Guatama, Buddha, 13
Guizot, 43
Gurney, 116
Gustavus Adolphus, 35

Hadrian, 30
Hahnemann, 106
Hale, 112
Hall, Baron Alderson, 114
Hamertonn, 125
Hampden, 54
Handel, 92
Hannibal, 58
Harrison, 123
Harvey, 104
Hastings, Warren, 41
Havelock, 63
Hawtrey, 115
Haydn, 92
Heber, 26
Hegel, 77
Heine, 90
Henry II, 32
Henry IV, France, 34
Henry V, 33
Henry VIII, 33
Herbert, 25
Herschel, 82
Hill, Sir Rowland, 110
Hoare, 117
Hokusai, 96
Hooker, 17
Hooper, 23
Houghton, Prior of Charterhouse, 23
Howard, 100
Hudson, 67
Hugo, Victor, 90
Humboldt, 82
Hume, 74
Hunter, 105
Huntingdon, Countess of, 19
Huss, 15
Huxley, 84
Hyde, Lord Clarendon, 112

Isaac, 21
Isabella, of Castile, 120

Jackson, Stonewall, 64
Jacob, 21
James V, Scotland, 34
Jeanne d'Arc, 54
Jefferson, 41
Jeffreys, 113
Jenner, 105
Johnson, 75
Joshua, 21
Jowett, 115
Juarez, Mexico, 57
Judas Iscariot, 119
Judas Maccabæus, 54

Kant, 77
Kean, 97
Keats, 89
Ken, 26
Kepler, 79
Kingsley, 21
Knox, 16

Lacordaire, 27
Laënnec, 107
Lao Tse, 12
Latimer, 16
Laud, 48
Launes, Marshal, 62
Lawrence, Sir Henry, 43
Lee, 63
Leibnitz, 80
Leichhardt, 68
Leo X, Pope, 47
Lesseps, 110

Lincoln, Abraham, 44
Lind, Jenny, 97
Linnæus, 80
Livingstone, 68
Locke, 74
Longfellow, 90
Louis IX, France, 32
Louis XI, 120
Louis XIV, 36
Louis XVI, 37
Lowder, 27
Luther, 16
Lyell, 83

Mackenzie, 107
Macmillan, 117
Magellan, 66
Mahdi, 125
Mahomet, 13
Manning, Cardinal, 50
Marcus Aurelius, 73
Maria Teresa, Austria, 37
Marlborough, 60
Martineau, Harriet, 124
Martyn, 26
Mary, Queen of Scots, 121
Mason, 117
Maurice, 20
Maxwell, 84
Mazarin, Cardinal, 48
Medici, Lorenzo, 73
Mendelssohn, 92
Mesmer, 105
Michael Angelo, 94
Mill, J. S., 78
Milton, 86
Mirabeau, 42
Moffat, 68
Molière, 87
Moltke, 64
Monod, 27
Montaigne, 73
Montfort, Simon de, 54
Moore, George, 102
Moore, Sir John, 61
More, Hannah, 101
More, Sir T., 112
Moreau, 61
Morse, 110
Moses, 12
Mozart, 92
Müller, 102
Murillo, 95
Murray, Lord Mansfield, 113

Napoleon, 62
Napoleon III, 38
Nasmyth, 110
Nazani, Persian, 85
Nelson, 62
Nero, 119
Newman, Cardinal, 20
Newton, 80
Ney, 62
Nicholson, 63

O'Connell, 56
Oliphant, 125
Orange, William, Prince of, 54
Orléans, Égalité, 123
Othman, 32

Paganini, 97
Palissy, 108
Palmer, Earl of Selborne, 114
Paracelsus, 103
Park, Mungo, 67
Parnell, 57
Parry, 68
Pascal, 18
Pasteur, 107
Pattison, 28
Pattison, Sister Dora, 103
Peabody, 102
Peel, Sir Robert, 43
Pericles, 38
Peter the Great, 37
Petrarch, 85
Pitt, Earl of Chatham, 40
Pitt, William, 42
Pius IX, Pope, 49
Platière, de la, 123
Plato, 71
Polo, Marco, 65
Pope, 87
Priestley, 81
Pusey, 20

Rabelais, 121
Rachel, 97
Racine, 87
Raleigh, 67
Raphael, 94
Rembrandt, 95
Rénan, 78
Retrius, 82
Reynolds, 95
Rhodes, Cecil, 57
Richard I, 32
Richelieu, Cardinal, 48
Robespierre, 56
Rogers, Prebendary of St. Paul's, 24
Roland, Mdme., 123
Romanes, 84
Rossini, 93
Rothschild, Meyer, 116
Rothschild, Nathan, 116
Rousseau, 76

Sadi, Din, Shaikh, 85
St. Alban, 22
St. Ambrose, 46
St. Augustine, 14
St. Boniface, 22
St. Cecilia, 22
St. Chrysostom, 14
St. Cyprian, 45
St. Dunstan, 23
St. Francis Assisi, 23

St. Francis Sales, 25
St. Francis Xavier, 24
St. John, 14
St. Ignatius Loyola, 23
St. Martin, 22
St. Polycarp, 14
St. Stephen, 22
St. Teresa, 24
St. Thomas Aquinas, 15
St. Thomas Becket, 46
Saladin, 58
Salt, 117
Samson, 21
Saunders, 24
Savonarola, 16
Saxe, 61
Schiller, 88
Schopenhauer, 77
Schubert, 92
Scott, Lord Eldon, 113
Scott, Sir W., 88
Selwyn, 50
Seneca, 73
Severus, Emperor, 31
Seymour, Duke of Somerset, 39
Shaftesbury, Lord, 102
Sheridan, 88
Siddons, Mrs., 97
Sidney, Sir Philip, 25
Simeon, 26
Simpson, Sir James, 107
Smeaton, 109
Sobieski, Poland, 35
Socrates, 72
Solomon, 14
Solon, 111
Spinoza, 74
Spender, Herbert, 79
Spenser, 86
Stanley, Dean, 20
Stein, 56
Stephenson, 106
Sutton, 116
Swedenborg, 19

Tait, 50
Talleyrand, 43
Tasso, 85
Telford, 109
Tennyson, 91
Thackeray, 91
Themistocles, 38
Thring, 115
Timour Khan, 59
Titian, 94
Toussaint, l'Ouverture, 55
Turenne, 60
Turner, 96
Tyndale, 121
Tyson, 118

Vanderbilt, Cornelius, 116
Vanderbilt, William, 117
Vaughan, 115
Vesalius, 104
Vicars, Hedley, 27
Victor, Emmanuel, 38
Virgil, 84
Voltaire, 76

Wagner, 93
Wallenstein, 60
Washington, 55
Waterford, Marchioness of, 27
Watt, 109
Webster, 114
Wedgwood, 108
Wellington, 63
Wentworth, Earl of Stafford, 40
Wesley, 19
Whateley, 20
Whittington, 116
Wilberforce, Samuel, 50
Wilberforce, William, 101
William I, 31
William III, 36
William, Wykeham, 114
Wolfe, 61
Wolsey, Cardinal, 47
Wordsworth, 89
Wren, 95
Wycliff, 15

Ximenes, Cardinal, 47

Zrinyi, 121

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